

Evangelical Christendom

"Unum
Corpus
sumus in
Christo."

March, 1906.

Notes.

ELSEWHERE in this issue of EVANGELICAL CHRISTENDOM we give a full report of the Universal Week of Prayer, which fully justifies the value and importance of this department of Alliance work. Despite Election excitement, the meetings in general were well attended; a special feature—a token of God's presence—being the abundant spirit of real prayer manifest in short pointed petitions.

The report referred to presents a word-picture, that of a united Church joining at the opening of each New Year in confession, praise, and prayer.

The influence of this movement in its moral and spiritual bearing on the welfare of both the Church and the world is an aspect of the Week of Prayer we do well not to lose sight of. Prayer—especially united prayer—influences God.

CRITICISM and timely protest are being evoked on account of the proposed marriage of a Royal Princess with the Sovereign of a Roman Catholic country. Protestant consciences refuse to accept in silence the "conversion to order" of Princess Ena, or any relative of His Majesty King Edward VII., who, as Sovereign of the Realm, is sworn to maintain the Protestant religion.

Federations and unions, ecclesiastical and temporal, are in the air, and the spirit of the liberal age on which we appear to have entered is that of "toleration" at the expense of conviction and principle. Ideals of re-

union, however fascinating or desirable, will not convince a very large section of Christendom that Rome and the Reformed Faith are in any sense allied, or ever can be. Hence the Anglo-Spanish alliance, and the manner in which it is proposed to bring it about, is an offence to Christian principles, as well as to our national Protestantism.

SAD indeed is the news to hand from Russia. Indignation at the terrible massacres of Jews has scarcely subsided when tidings arrive of a revolution in the Baltic provinces.

Esthonia and Courland are largely inhabited by Lettish-speaking peasants, who, it appears, have risen against the nobility, using the force of arms, fire, and pillage to urge their grievances. Much damage has been done both to person and property, and in more than one case eminent Christians have suffered severe loss. These and other sufferers will have the sincere sympathy of brethren and sisters in Christ in other lands. We share their sorrows in the ministry of prayer on their behalf.

THE Islington Clerical Meeting has become one of the standing spiritual features of the opening year. It follows upon the Universal Week of Prayer, which takes place the first complete week in each year. The Meeting this year was again held in the Mildmay Conference Hall. The gathering is unique in character, partly on account of its

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being almost entirely composed of Evangelical clergymen, but also on account of its deeply spiritual tone.

The addresses this year were of the usual high order, combining scholarship with impressive loyalty to the Word of God.

Such a meeting evidences that Evangelical principles are far from extinct in the Church of England.

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DURING the past month a national welcome has been accorded to Dr. Barnardo's successor. Exeter Hall was filled to overflowing on the occasion; Lord Kinnaird occupying the chair. Mr. Wm. Baker, M.A., LL.B., who will act in the dual capacity of Chairman and Honorary Director of the Barnardo Institutions, has entered upon a great task, in the carrying out of which he will have the sympathy and prayers of Christians generally. It is well that so responsible a post is in the hands of one who is at once a Barrister of high attainment and a zealous advocate of the Evangelical faith.

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It is well within the province of the Evangelical Alliance to urge upon all Christians the need of special prayer for the new Parliament now in session at Westminster. The circumstances under which the House meets are almost, if not altogether, unprecedented in the annals of history. Many thorny questions await consideration affecting the highest interests of our country. Earnest prayer is called for that God's guidance may be vouchsafed to those entrusted with legislation at a critical period in the history of our nation.

In an article entitled "A Plea for Magnanimity" the *British Weekly* voices an aspect of the situation in its bearing on the education controversy, so long a fruitful cause of Christian disunion. We heartily commend both the spirit and suggestions of the writer.

Speaking of the Ministerial victory as "a victory for Nonconformists," and discussing

its possible effect upon the amendment of the Education Act of 1902, the writer says:

"There is the way of Nature—an eye for an eye, a tooth for a tooth—retaliation. That is the old law. But Christians have learned a higher law than that from the gracious lips of Christ. There is such a thing as a moral victory, a victory won by courtesy, by magnanimity. . . . It is one thing to conquer an army and another thing to conquer a heart. The conquered army may strengthen again and renew the conquest, but the heart once conquered may be won for ever. Cheap triumphs are apt to be brief triumphs. A man may be right from the point of view of strict law, and he may be wrong in equity. He may even be right in equity, but there is something higher than equity. It is not a narrow or literal justice that Christians take their stand on. It is on higher, harder ground. Nature is strong, and would strike back. Nature demands the uttermost farthing. Nature would requite what it has suffered. But it is written, 'Dearly beloved, avenge not yourselves, but rather give place unto wrath.' It is in proportion as Christians rise above the life of Nature into the life of Grace that the world comes to believe in the Divine commission of the Son. . . . The world says: Where is Christ? Where is the spirit of Christianity? as the battle goes on. So as Christians we must study the things that make for peace. Let a great teacher of the Church of England speak:—

"How are the divisions of Christendom, of England of the Church itself, to be made up? Plainly, it must be entirely by sacrifice of some kind. And yet nothing can be more plain than that, as yet, we are no judges of what kind or extent of sacrifice and self-surrender may be necessary or effective on the part of any one of the countless sections of Christians. While we long for and talk of re-unions, not yet has there arisen the least agreement within any one body as to what it for itself could be prepared to give up. And, therefore, very distant it would seem must be the day of unity. But the right preparation for it is the cultivation by the individual believers of the temper and spirit of self-sacrifice. When Christians everywhere have gained a real love of truth, a real desire to sacrifice things base to things pure, and the lower good to the higher good, then the day of unity may come to Christendom."

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OUR Annual Conversazione—the Sixtieth—has been arranged to take place in Exeter Hall on MONDAY, JUNE 11TH. SIXTIETH ANNUAL CON-VERSATIONE. Early notice of the date is given in the hope that a large number of our members and friends will keep this date clear of all engagements and arrange to be present. Further particulars will be announced in our May issue. Considerable interest attaches to the Sixtieth Annual Conversazione of the Alliance. The occasion is one calling for self-sacrifice in order to make the gathering representative and influential. We trust that a number of our country members will be with us. The Rt. Hon. Lord Kinnaird has kindly promised to preside.

Messages

from some of our Friends.

FOLLOWING the January issue of EVANGELICAL CHRISTENDOM many encouraging messages have been received from our members and friends. Kindly notice has also been taken of our new departure by the religious and secular press.

Amongst messages of special interest are the following, which we gratefully acknowledge. The kind and gracious message from our noble President is of peculiar interest and importance, having regard to the "great and effectual door" opening to the Evangelical Alliance, and its Diamond Jubilee soon to be celebrated.

The Bishop of Durham.

I rejoice to welcome back the well-remembered name of EVANGELICAL CHRISTENDOM. The new series seems to me to begin admirably; the German news is particularly valuable. I trust that it may find large acceptance, and be used for great good.

HANDLEY DUNELM.

Lord Polwarth.

The *Evangelical Alliance Quarterly* has given place to the revived EVANGELICAL CHRISTENDOM. It is confidently hoped that this step may meet with the cordial support of the members of the Evangelical Alliance, and lead to the enrolling in its ranks of many who now sympathize with its principles, but have not hitherto felt called to join its membership. In union is strength, and in sympathy there is power. The Evangelical Alliance seeks to embody these without interfering with the conscientious opinion entertained by many Christian people who, while one in the grand essentials, differ on minor points.

The Alliance does not yield one iota in doctrines which are enshrined in the title "Evangelical." Let none deem it a narrow sectarian basis which is founded on the unbroken, untarnished, undiluted Scriptures of the Old and New Testaments. We seek to exercise a benign influence amongst Christians all over the world by inculcating and diffusing a spirit of Christian tolerance and charity. The power of such a confederation of Christians, of such a concentration and

manifestation of enlightened Christian opinion, has in the past been felt by rulers and nations on behalf of the persecuted and oppressed.

The more widely the Evangelical Alliance is spread, the larger the number enrolled in its membership, the greater and more far reaching will be its power for good. It does not use any propaganda, but by the wise and salutary momentum of Christian public feeling it strives to further the interests of religious liberty in all lands; to assist the maltreated, whether Jew or Gentile. What it has done in the past it will continue to do.

The question arises, whether more cannot be done of a *practical* nature, such, indeed, as is now being done to help Russian Christians in Bible study, to qualify them as evangelists in their own sadly distracted country?

Everything that can bring into correspondence and intercourse scattered Christians will tend to further spiritual life and influence.

To focus centres or groups of Christians on the principles of the Evangelical Alliance, and linking these together by correspondence and intercourse, is sure to prove influential. When one reflects on the large number of Christian people who annually visit London and other great cities, one regrets that no central meeting places exist where they can become acquainted, thus enjoying Christian fellowship and bearing away with them hallowed influences. It is true our Conferences and public meetings bring Christians together to hear and learn, but the element of Christian personal intercourse is limited. Were there in leading centres, especially in London, Paris, Berlin, New York, &c., permanent Evangelical Alliance centres, the influence over the world would be great. Precious and far reaching as is the Universal Week of Prayer in its influence, these centres would become united prayer meetings, always going on and sending up fragrance to heaven.

The re-issue of EVANGELICAL CHRISTENDOM will, I trust, have a widespread influence for good. As we enter upon a new year and a new phase of Christian work, the voice of our pleading Lord and Saviour comes down to us in that sublime prayer, "Neither pray I for these alone, but for them also which shall believe on Me through their word: that they all may be one; as Thou Father art in Me and I in Thee, that they also may be

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one in Us: that the world may believe that Thou hast sent Me."

EVANGELICAL CHRISTENDOM, our Alliance organ, must hold fast by the integrity of the Written Word under the enlightenment of the Living Word. It must hold aloft the pure banner of Gospel light in all its celestial glory. It must scatter abroad the fragrant perfume of the spirit of Christian love. The Evangelical Alliance itself must be no mere doctrinal union, however valuable that may be and is, but the reality of a living body composed as wondrously as a human frame—nay, infinitely more so, for the body of Christ is a spiritual body, and He is alike its Head and the source of all its life. We value Evangelical Truth; we value Protestant Truth, but above them both is One who is the Way, *the* Truth, and the Life. The Evangelical Alliance seeks to honour Him, and welcomes all who love the Lord Jesus in sincerity and truth as brethren in Christ.

Already it has a membership over all the world, and only requires to develop the resources at its command. This it is already doing.

Lord Overtoun.

I am glad to know of the determination to issue EVANGELICAL CHRISTENDOM meantime bi-monthly. I wish you all success in seeking to manifest the unity which ought to characterize Christians and their aims.

We dwell too much on the causes that separate rather than on those which unite.

The Hon. and Rev. E. V. Bligh, M.A.

I like the new "get-up" of EVANGELICAL CHRISTENDOM, and wish to congratulate you thereupon.

Sir Andrew Wingate, K.C.I.E.

I have read the first copy of the re-issue of EVANGELICAL CHRISTENDOM with pleasure and profit. In type, arrangement, and matter it does credit to the editor. It is easy to read, and is interesting. What is more important, it admirably sets forth the object of the Evangelical Alliance, which is to bind Christendom together, and describes how this is being pressed on the attention of Christians at home and abroad by means of the Universal Week of Prayer, deputations, conferences, &c. Best of all, it tells of the remarkable blessing which follows union in work which is undenominational. May it have a wide circulation and win many adherents.

The Rev. Prebendary Webb-Peploe, M.A.

The receipt of EVANGELICAL CHRISTENDOM is a matter for hearty congratulation and a good omen for the future of the Evangelical Alliance. Our cause is one that commends itself to all sincere and earnest Christians. To make known the good work God is permitting us to do is not only good policy, but a positive duty. I trust you may ere long be able to issue it monthly.

Let us take courage and go forward with humble gratitude to God, rejoicing in evident tokens of favour and goodwill with which the Alliance has been supported in its later efforts in all parts of our own country and on the Continent of Europe, &c.

The Rev. J. Monro Gibson, D.D.

Let me send you a word of welcome to the new issue of EVANGELICAL CHRISTENDOM. May it accomplish much in the drawing together of all who truly love and serve the Lord Jesus, and rejoice in His Holy Gospel. What a power would Evangelical Christendom be in the world if all its divisions were healed!

The Rev. F. B. Meyer, B.A.

I want to congratulate you on the appearance of EVANGELICAL CHRISTENDOM, which seems to be in advance of anything that the Alliance has yet issued. I congratulate you heartily upon it, and trust that it will have the much-needed result of stirring up our members to deeper interest in the many-sided work of the Alliance.

The Rev. Archibald G. Brown.

I am greatly pleased with EVANGELICAL CHRISTENDOM. It is beautifully printed, well edited, and interesting in every page. It makes you feel that the Evangelical Alliance is "alive."

The Rev. Dinsdale T. Young.

I congratulate you on EVANGELICAL CHRISTENDOM. It is a bright, interesting, instructive, and inspiring magazine. May it have great favour.

The Rev. Dr. P. T. Forsyth,

Ex-Chairman of the Congregational Union.

A perusal of EVANGELICAL CHRISTENDOM leads me to congratulate you on the good work the Alliance is doing in so many parts of the world by the firm faith and devoted piety of its members. May it go on and prosper in the mighty hand of God.

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Principal W. H. Griffith-Thomas,

Wycliffe Hall, Oxford.

I am glad to welcome the first number of the re-issue of EVANGELICAL CHRISTENDOM, and hope you will soon be encouraged to publish it monthly. The new issue promises well, and I am particularly glad that you have included Canon Barnes-Lawrence's admirable paper. The principles for which the Evangelical Alliance stands, and the testimony which it has for so long given, are more needed than ever, and I hope all who love the Lord in sincerity and truth will rally round the Alliance and find in it a mutual help and a meeting-place.

Mr. Will R. Moody,

of the Northfield Institutions.

There has never been a time when there is greater need of comity between the forces that are arraigned against evil. It is natural that with the differences in temperament, education, and interpretation of God's Word, there should be different methods of worship, resulting in the several denominations which now exist. But these forces should certainly all be brought into alliance for evangelistic work, and I trust that richest blessings will attend the efforts of the Evangelical Alliance during the coming year. It is a time when the greatest discernment is necessary in discriminating between methods and agencies that are at the same time conservative and aggressive, and it is to be trusted that your great organization may lead in the movement that will have the sympathies and confidence of the Christian public.

Baron P. Nicolaj,

of Russia.

Best wishes for EVANGELICAL CHRISTENDOM in its efforts to break down religious barriers of human making, and to impart to God's people the vision of still greater possibilities in the way of spiritual unity.

Editor of "The Record."

"The Evangelical Alliance have decided, in consequence of the increasing interest in their work, to revive EVANGELICAL CHRISTENDOM, which for more than fifty-three years appeared monthly as the organ of the Society. In June, 1899, it was discontinued, and its place taken by the *Evangelical Alliance Quarterly*. The need of more frequent communication with the members of the Alliance has, however, become manifest, and therefore, during 1906, there will be six issues, one every two months, of EVANGELICAL CHRISTENDOM, in place of the *Evangelical Alliance Quarterly*. It is hoped that before long a monthly issue will be necessary. The first number of the new issue contains much that is interesting, including Canon A. E. Barnes-Lawrence's paper on 'The Need of a New Revival.' We heartily wish EVANGELICAL CHRISTENDOM every success."

Mr. Eugene Stock,

of the C.M.S.

I am glad to see EVANGELICAL CHRISTENDOM revived. It always fulfilled a special function in informing us of movements in Christian Churches on the Continent.

The Rev. C. G. Moore,

Editor of "The Life of Faith."

I am very glad to have EVANGELICAL CHRISTENDOM once more. You have made a good start. I hope the magazine will prosper, and, under the blessing of God, render large service in the promotion of Christian unity and devotion.

Mr. Walter B. Sloan,

of the China Inland Mission.

In the great pressure of things to-day a quarterly magazine hardly seemed sufficient to represent the interests of the Evangelical Alliance. I trust that the issue of EVANGELICAL CHRISTENDOM will be the means of awaking fresh interest in the work that the Alliance exists to promote.

Evangelical Christendom for May (ready May 1st, D.V.) will contain an article by Rev. J. H. Ritson, M.A., Secretary of the British and Foreign Bible Society, entitled "**The Bible among the Nations**"; an address given at our recent Annual Conference in Newcastle-on-Tyne; also an article entitled "**Evangelical Alliance Progress in France**," by Rev. G. Whelpton, M.A., of Paris; and other interesting features.

"If we work and pray for unity, we hope and believe that our differences will be sunk in the common hope and aspiration of a noble life—to speak one tongue, to refer to the one guide of Christian principle, and the one guiding star of Christian love; and these are to be found, and found only, in the Word of God."—*The Lord Chief Justice of England.*

The Evangelical Alliance

Deputation to Paris, France.

THE Rev. J. M. Laycock, M.A., recently Vicar of St. David's, Holloway, visited Paris during the Universal Week of Prayer as a deputation from our London Council. Mr. Laycock's visit has been much blessed. The following details will be read with interest.

Through the kindness of Dr. and Mrs. D. E. Anderson, a drawing-room meeting was held at their house, No. 121, Avenue des Champs Elysées, on Thursday, January 11th, commencing at 8.30 p.m. The Rev. H. E. Noyes, D.D., Hon. Chaplain to the British Embassy, took the chair, and at the opening of the meeting expressed his cordial sympathy with the work of the Evangelical Alliance, with which he had been acquainted for many years. He intimated that the solemn events which were happening all around us constituted a special call to God's people of all sections of the Christian Church to come together for mutual prayer and sympathy and counsel; he further pointed out that the Evangelical Alliance was admirably adapted for bringing this about. The Rev. J. M. Laycock, who was formerly Assistant Chaplain at the English Church, Rue d'Aguesseau, spoke next, giving a brief answer to the double question, What is the Evangelical Alliance? and How did it come into existence? He then referred to the excellent work done by the Alliance during the last year: (1) in stirring up the zeal of God's people on behalf of prayer; (2) in helping revival work in Germany and Denmark; (3) in giving assistance to persecuted Jews in Russia; and (4) in promoting evangelistic work amongst the peasants of Russia. It was also pointed out that the Alliance had made a noble stand for the Divine inspiration, authority, and sufficiency of the Bible. The Rev. S. H. Anderson said most helpful words on behalf of the topic of the day, "Foreign Missions," and then prayer was offered by the Rev. G. Whelpton and others. Thus a delightful and profitable meeting was brought to a close.

On Friday, January 12th, a meeting was held at the Headquarters of the McAll Mission, 36, Rue Codot de Mauroi, near the Madeleine. It was chiefly composed of workers connected with the McAll Mission, and others who are interested in the work carried on under Miss De Broen at Belleville. Mr. Greig presided, and referred with much sympathy to the Evangelical Alliance, and to the special topic for the day, namely, "Families, Educational Establishments, and the Young." Mr. Laycock followed, urging strongly the immense importance of the Christian home as the most powerful institution for good of all kinds. Prayers followed in English and in French, and it was delightful to see how fully the meeting entered into the special subject for prayer.

On Saturday, January 13th, Mr. and Mrs. Jackson most kindly gave a drawing-room meeting at their house in Passy. Considering the unfavourable state of the weather the attendance was remarkably good. Mr. Jackson presided, and the Rev. S. H. Anderson, the Rev. G. Whelpton, Dr. Anderson, and others took part in the meeting. Mr. Laycock again spoke, and pleaded for sympathy and prayer on behalf of the Jews and Home Missions. The meeting was a season in which the presence of God was graciously experienced.

Sunday, January 14th, was a day of great privilege and glorious opportunity. In the morning Mr. Laycock addressed a company of young people in the American Church, Rue de Berri. Later, through the kindness of the Rev. S. H. Anderson, he said a few words at the English Congregational Church on the south side of the Seine. In the afternoon there was a considerable gathering of men at the rooms of the Young Men's Christian Association, No. 160, Rue Montmartre, to whom Mr. Skepper, that true and long-tried friend of young Englishmen in Paris, had given a cordial invitation. Mr. Laycock gave a Gospel address, and was accorded marked attention from all present.

In the evening Mr. Laycock preached in the Embassy Church, Rue d'Aguesseau, concluding a series of meetings and addresses upon which the manifest power of God has rested. A recent communication from Paris characterizes the Week of Prayer in that city as "the best we have ever had."

The Basis of the Evangelical Alliance— A Real Bond of Union.

By the Rev. Dinadale T. Young,
Great Queen Street Wesleyan Church, London.

I AM more and more impressed with the fact that the Evangelical Alliance represents one of the noblest thoughts ever born in the heart of God—for there assuredly it was born. I am by no means one of the unemployed, for I have spoken ten times a week for the last three months. Yet I feel I must give a little section out of a very busy period in life to come to Newcastle-on-Tyne, and express my ever-deepening conviction that the work of the Evangelical Alliance is one of the noblest endeavours to which catholic-hearted people of all Churches could subscribe. I am determined, so far as I am concerned, I will lose no opportunity in London or in the provinces to lift up my voice on behalf of true catholicity—for true catholicity is one of the splendid legends graven on the banner of the Evangelical Alliance.

We have no doubt about our principles—about the great principles which appeal to our intellects and hearts. We have a constantly growing conviction that one of the supreme needs of the day is for more belief, not in a barren creed, but in an *evangelical* creed.

I would like to congratulate ourselves—if I may—that we have in the chair to-night one of the members of Parliament for Tyneside. It means well for the principles of the Evangelical Alliance that men who are great in civic and political leadership should have sympathy with this cause. It augurs well for the cause in Tyneside, and proves that in Newcastle-

on-Tyne when once the people see the value of a cause they will respond to it.

I have a word to say in indication of the real quality of the Evangelical Alliance—what it represents as conveyed in that beautiful letter from one of the greatest men in the Church of Christ the Bishop of Durham. It is not the least of the honours of the Evangelical Alliance that it numbers among its heartiest supporters that great scholar, that fine evangelical, that noble saint who has sent us his greeting, the Lord Bishop of Durham.

Union, Not Uniformity.

Well, now, my friends, we represent *union*, as it has been happily said to-night, not uniformity. Many of us do not believe in uniformity. Nature is against uniformity. Christ is also against uniformity. We stand for real union in diversity. I once heard that great evangelical scholar, the late Bishop Perowne, make this remark—and it was made at a meeting of Methodists—only fancy, a bishop at a Methodist meeting!—and with that winsome smile of

his that some of us remember, he said, "The only schism the New Testament recognizes is not holding the head." So let me repeat, the only schism is not holding the head. That is one of the great principles of the Evangelical Alliance.

The more you examine the Basis of the Evangelical Alliance, the more will you find it is a

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basis of real union. I could not accept Church union on the basis of Church government. It is hopeless to unite Christian people on that basis. Have we to wait for unity until we all think alike on such tremendous questions as to whether a man can preach in a gown, and whether it should be white or black, or whether he should wear a white or black tie? What petty questions are they not—how grotesque are they not, and yet how tragic, how supremely tragic, in the light of eternity! You cannot unite Christian people on the basis of Church government. I submit to you that Jesus Christ left the modes of Church government an open question. You cannot unite people either on the basis of identity of opinion on non-essential points. If we are to wait until we all think alike on non-essential matters, we should never come within sight of unity. The Rev. Hugh Price Hughes once said on a memorable occasion, "There are hundreds of questions we are always disputing, questions abstruse, philosophical, theological. We can never hope to come to a satisfactory issue. I move we adjourn the debate to eternity." I second that to-night, and I think you will all carry that proposition unanimously!

The Evangelical System.

Now you cannot have a real basis in Church government, and you cannot have a real basis of unity on non-essential points. What is our basis? The evangelical system. What do we mean by that? Suffer me to do a little elementary work. There is nothing more needed in these times than to re-cast our conceptions of fundamental truths—the re-definition of eternal verities is one of the great needs of to-day. The Basis of the Evangelical Alliance is evangelical truth.

What do we mean by evangelical truth? First of all, this—the absolute authority and the everlasting sufficiency of the Bible. We believe that the Bible, and the Bible alone, is the final court of appeal on religious questions. We believe that as against individual consciences. There are men who will say, "Our consciences are our guides." Are you quite sure it is a competent guide? Supposing conscience is blind, and it leads, will it not lead you into undesirable places? When the blind lead the blind they fall into the ditch. Who would make his home in the ditch?

There are others who say, "Our own religious experience is sufficient authority for us." That is a very precarious position. We say the Word of God is the final court of appeal, and we say that the more emphatically in these days because we see certain forces at work which can only be met

by such a position as evangelical people and the Evangelical Alliance assume.

Take an example of one. Who can look upon the aggressions of Romanism without dismay? I am not an alarmist—I am not crying "wolf" needlessly—but I confess to a feeling of solicitude on this point. Many people say—happy optimists!—Roman Catholicism can never regain its position in this country. Can't it? Why should it not? "England would not tolerate it," they say. But suppose England gave up the Bible as the divine rule of faith—as the court which after it has pronounced its judgment leaves no higher court to which you can appeal—as the final standard of faith; supposing that doctrine is thrown overboard (and it is being thrown overboard in many Churches to-day), if that is given up, what is there to prevent the triumph of Roman Catholicism? Man must have some standard of appeal outside himself. If he has not God's Word he will have some human system—the Pope, the College of Cardinals, or infallible priests. If we give up the foundations of faith in the Bible as a final court of appeal there is nothing to prevent the triumph of the Papacy in this country. We don't want to see that. We are Protestants, inveterate Protestants, invincible Protestants.

Fifty years ago—I speak broadly and roughly—fifty years ago there might have been fifty conventual institutions in this country. To-day I suppose you have 1,050. In what direction does that look? It is not only the open and avowed Roman Catholicism we have to fear, but the illicit Romanism sailing under false colours. I am not such an optimist that I can be wholly unconcerned when I look at the subtle but determined aggression of the Papacy in this country. There is nothing to arrest that but this Scriptural basis on which the Evangelical Alliance rests, and that evangelical people should hold the head, should unite to bear testimony to the Scriptures, and drive back the Papacy, the deadliest foe any kingdom can ever know.

The Aggression of Rationalism.

Then I lay more stress on this Bible basis because of this fact, that side by side with this insidious aggression on the part of the Papacy you have the constant aggression of what I may call Rationalism. Oh the pity of it! You have not only to reckon with Rationalism outside the Churches, but inside the Churches. Dr. Maclaren once said the Church of this time was a half-believing Church. It was not an exaggerated criticism. I am afraid it only one-quarter believes. Infidelity used to be outside the Church; now

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there is a great deal inside the Church. Scepticism when it was in the Church was confined to the pew; now it is even in the pulpit. That is an unwelcome fact, but it is a fact.

Things are said by professing Christians to-day of the Bible which would only have been said by infidels fifty years ago. Statements are made to-day from certain pulpits—God pity the preachers who make them!—that are more harmonious with Tom Paine than evangelical allegiance. Is not the work of the Evangelical Alliance all the more important?

I saw with delight in the *Newcastle Daily Chronicle* to-day—and ministers of the Gospel have so often to complain of newspapers that it is a pure delight to eulogize one—a most generous article on the Evangelical Alliance. I notice that the Evangelical Alliance was felicitated in that article upon the fact that it had not attempted—mark the happy adjective—"the paltry work of bringing its religious opinions up to date." We don't want to bring our opinions up to date. We want to bring the date up to our opinions. That is the idea of the Evangelical Alliance. Don't you young people be afraid of being branded as old-fashioned. Better be old-fashioned with truth than new-fashioned with error. Don't be afraid of being branded as behind the times. So much the worse for the times if evangelicalism is behind them. Never mind if they say you are not cultured. Let us have simple faith—it is the real road to the noblest culture. The more you examine this Bible basis, the more you see what a possible basis, what a real bond of union it becomes. It makes you independent of ecclesiastical schisms, independent of identity of opinion on non-essential points; it makes us one in God's Word.

The Ethics of Evangelicalism.

Let us go a little further. The Evangelical Alliance basis is not only founded on the Scriptures, but the Scriptures as evangelically interpreted. What do you mean by that? We believe that in God's Book there is a body of truth which we are accustomed to describe by the epithet "evangelical." We believe the evangelical creed is so noble, so satisfying both to the soul and the intellect, such a solid strength for life, such a fountain of ethical inspiration, such a wholly spiritual and philosophical help to the service of humanity, that we cling to that interpretation of the Scriptures with loving intensity. For instance, I said evangelical interpretation satisfies the intellect. Let us linger on that point a little. It is a charge that is sometimes brought against

evangelical believers that their system does not represent magnificence of idea. I have heard it said that evangelicalism has no poetry, no romance. No poetry! No romance! Nothing idyllic! Let us single out of the scores of truths evangelicalism represents only two. First of all, this—"God became man." That is one of the basic truths of evangelical religion. Evangelicalism knows nothing if it does not know that God became man. The Incarnation! What a wonderful thought! What an idea as an idea! The infleshment of God! It is a miracle, that. Some people say, "Let us have a non-miraculous religion." If you want that you won't have the Bible religion. The New Testament Christianity is a miraculous Christianity. It is broad based upon that miracle to begin with. You can never explain that miracle—you cannot philosophize or rationalize the Incarnation. How it takes hold of the intellect to realize such a truth—that God became man. Is there no poetry, nothing romantic, nothing idyllic there? It is intellectually such a magnificent truth that the mind finds rest in it.

Take a second truth. I am putting it baldly, but not more baldly than Scripture puts it. "God died for man." God paid the penalty He might have exacted. We cannot explain it, we cannot rationalize it; we have no adequate philosophy for it, we can only wonder at the fact. If we had never heard it before, how it would have thrilled us. We have paid the penalty of familiarity. We have ceased to wonder at it. God died for us, and we can never fathom, never define, never describe that mystery of substitution. The riches of evangelical faith are indeed glorious.

An Incentive to Morality.

Then I argue for evangelicalism on another ground. Not only the splendour of its conceptions intellectually, but it is such a mainspring of morality. Some people say they don't want our theology. Give them a religion without theology. Theology is the reasoning of religious truth. The intelligent mind wants theology, and must have it. "Give us a bit of plain morality," they say. "We don't want Christian miracles or Christian theology. Give us the Sermon on the Mount." I am amused at the way people talk of the Sermon on the Mount. "We want simple, not abstruse things," they say, and yet the Sermon on the Mount is the most terrible thing in the Bible. Not Sinai with all its terrors is so terrible. Its claim is inexorable, its ethical demand is terrible; it is chimerical as a human standard without the cross of our Lord Jesus Christ. So I argue that the principles of the Evangelical Alliance—evan-

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gelicalism as a principle—are worth fighting for by all who love the Word.

What did Thomas Chalmers say? "In my early ministry I used to preach nothing but morality. I could not make my people moral, but afterwards," he said, "I ceased to preach morality, and I preached *salvation by faith*—

the doctrine of the Bleeding Lamb, the Atoning Christ. That made the people moral." Of course it did. It always does. There are those who say evangelicalism has no moral system—that it gives simply an empty faith without ethical quality. I don't hesitate to say that evangelicalism gives the lie to any such slanderous assertions. Where do you find the noblest morality to-day? In evangelical lives. You have no adequate motive for morality unless you have the evangelical motive. If this were a testimony meeting there are many who could testify, "Once upon a time I tried to be moral, without the thought of God, without trusting the Atoning Christ, and I failed. I had no motive equal to the trial; but when I saw He died for me, when I realized that God thought me worthy, so worthy as that He should

sacrifice Himself for me, then I got an adequate motive, and the Bleeding Lamb did what no ethical principle could ever do, fired me with a passion for morality." Because Christ died for us we have a motive offered which ethicalism never gave. I am hopeless of moralizing these great cities except by evangelization. John Wesley knew that, and old-fashioned Methodists like myself cannot help

believing that he would have been with us in supporting the Evangelical Alliance on the basis of maintaining an alliance both offensive and defensive, as every good soldier of Jesus Christ should. That is the very idea of the Evangelical Alliance.

When John Wesley came to Newcastle he took

his stand in the district of the Sandhill, and he said to the poor heathen folks who gathered about him, "If you desire to know my name, I am John Wesley." Having said that, he preached to them on these words, "He was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon Him." Wesley began at the right end. He knew that if these poor besotted people were to be transformed, it would not be by ethical lecturing, but by telling them the story of the redeeming love of God.

What has moralized England more than the evangelical Gospel, the basis of this body? It is the one moral hope of the world; it gives the adequate motive; it supplies the soul with sufficient power. What a problem is the moralizing of the people of to-day!

Look how the drink devil is rampant. The Churches should unite against that fiend. Look at the curse of betting and gambling. It is becoming a rival to strong drink, even if it has not out-rivalled it. Look at the hard mammonism; the awful Sabbath desecration. London is becoming more and more like a continental city, and the great towns of England are getting more

Basis of the Evangelical Alliance.

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The unity of the Godhead, and the Trinity of Persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for sinners, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

This brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance.

It is also distinctly stated that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held free as before to maintain and advocate their religious convictions, with due forbearance and brotherly love.

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and more continentalized. People are forgetting the Lord of the day on His day. Look at the bickerings, the unbrotherliness, amongst Christians. There is no cure for that save in the Gospel of Christ who died, who is risen, and now crowned; nothing for the children of men, to enable them to overcome, except His blood. That is the creed of the Evangelical Alliance. It is the moral hope of the villages, the cities, of the whole world. For that reason I plead with you to stand by the cross of Christ.

The Inspiration of Joy.

This evangelical system that is so real a bond of union for Christian people is a very real bond of union when you remember that it is the great inspiration of a happy religion. Christian people do not sufficiently cultivate the grace of joy. Many of us do not recommend our religion to irreligious people because we often have such long faces. We ought to be solar Christians, but we often look more like thunderclouds! I don't wonder some are not attracted to us—some of us are far from being attractive. Christians ought to be the happiest beings. We have no need but to rejoice. We may lose our money, our friends, our popularity, our hearth, but we have the Lord. Rejoice in the Lord! We have more to give us joy in Him than we have anything else to give us sorrow.

But you cannot get a permanently happy religion apart from the evangelical faith. Dr. Dale, a master of evangelicalism, used to point to Dr. Pusey—and I use this in no sectarian spirit, but as an illustration of this fact, that non-evangelical religion does not give a guarantee of happiness. Dr. Pusey was a noble Christian, but he was one of the most gloomy of men. I lately read through

the volumes of his life. It was a discipline of sorrow—a noble soul, incurably sad. Why? Dr. Dale says he (Dr. Pusey) never realized the doctrine of justification by faith. He never saw clearly—learned and godly man as he was—that it is not what we *are*, what we can *do*, but *simple penitent reliance on the Word*, on what Christ has done. Let man get hold of that and he has joy. The load is taken off his shoulders. He dares to say, "He answered for me." He does answer for you. Broken and incomplete as we are in ourselves, we are complete in Him. Evangelical religionists should be the happiest people under the sun.

The Fountain of Zeal.

One word more. The evangelical religion gives you a fountain of pure fervour, of spiritual fire, such as you can find in no other religious system. Lord Tennyson said, "It is fatal to religion to lose its fire." I am one of the pessimists who think that many of the Churches are losing their fire. Many of us preachers are getting to be very quiet preachers—some of us are so quiet you can hardly catch a word we say! Where is the passion in the pulpit? How quiet and proper are many Churches, how faultily faultless! Where is the fire? Where is the spirit, the real enduring fervour? It is only to be found in evangelical truth. Did God become man for me? Did He give up His life for me? That is enough to set any man on fire. The great sustaining religious fervour is the great evangelical truths. I believe on these lines we can well justify the propaganda of the Evangelical Alliance. Let us band ourselves together. Let us get ready for the conflict. Let us march as to war, "with the cross of Jesus going on before."

Requests for Prayer.

1. For the work of the Evangelical Alliance in its endeavours in all lands "to keep the unity of the Spirit in the bond of peace."
2. For widespread Revival—"Not by might, nor by power, but by MY SPIRIT, saith the Lord."
3. For the removal of all causes of disunity amongst Christians. "That they all may be one . . . that the world may believe."
4. For persecuted and tried brethren and sisters in all lands, especially in Russia, Turkey, and Armenia.
5. For Home and Foreign Branches of the Alliance, their Councils or Committees and individual Members. That their efforts to promote unity and brotherly love may be successful.
6. For Alliance Conferences and Meetings now pending.
7. For the new Alliance Bible School in Berlin. That those training, and being trained, may be kept filled with the Spirit.
8. For Russia, especially for distressed Jews in that distracted country. For workers seeking to alleviate their sufferings.
9. For the work of all Evangelical Home and Foreign Missionary Societies, and their Missionaries. For Medical Missions.
10. For guidance as to arrangements for the Sixtieth Annual Conference of the Alliance, and the next International Conference.

The Universal Week of Prayer.

Interesting Reports from Many Lands.

DESPITE the usual excitement attendant upon a General Election, the Universal Week of Prayer, held from January 7th to 14th, was observed for the fifty-ninth time with most encouraging results.

Results of the Extension Movement.

Increase of interest has been manifested on every hand. Plans for extension laid months previously, involving largely increased expenditure, have matured; and, under the dew of God's blessing, have produced new centres of united prayer in many lands. Added to this, the meetings at home and abroad have given evidence of a growing spirit of union. A refreshing sense of God's presence, leading to liberty in prayer, praise, and testimony, has been generally remarked upon.

Those whose privilege it was to attend the Central London Meetings at Exeter Hall and Aldersgate Street had their hearts gladdened by the remarkable degree in which the spirit of supplication and thanksgiving was manifested; a spirit which grew in intensity as the days progressed.

Quoting from our esteemed contemporary, the *Christian*:—

"Time after time it was evident that had the hour of closing not been previously fixed the people would gladly have prolonged the season of waiting upon God. During the time devoted to praise it was clear that since last year the hearts of God's people had been cheered by the gracious working of the Holy Spirit in our own country, and by tidings from other lands, of ingathering on a greater scale than had been seen for a long period. As the outcome of this, intercession seemed to become even more definite than before, and in the very asking there was a note of confidence which told of the faith that is able to receive—believing they had the things that they asked (Mark xi. 24).

"The observations in the Metropolis seem to have been repeated in suburban and provincial centres. There was a right joyous coming together in many places, with a settled determination on the part of earnest Christian people that denominational differences should not stand in the way of timely confession and fervent prayer."

But perhaps the Universal Week of Prayer, 1906, has been most remarkable for the revival of interest which has been manifested in *foreign* lands. The reports so far received—many have yet to come from lands far distant—are full of encouragement; delightful in their testimony to the appreciation with which the annual call to prayer sent forth by the Evangelical Alliance is responded to.

Letters accompanying these reports testify con-

tinually to the valuable bond of union with the Lord's people in all lands, which, as members of the Evangelical Alliance, the writers realize. In many cases a thankoffering has been forwarded. For all such exhibitions of loving unity and sympathy in the great work of the Alliance, God be praised.

Where Interest is Lacking.

Thus far we have spoken of encouragement. There is little to discourage. Comment, however, is necessary on the lack of interest in this world-wide movement evidenced by ministers of the Gospel. We mourn indifference and apathy in this quarter. The first complete week in the year—the Universal Week of Prayer—is the only occasion in the year when the representatives of the whole Church of Christ throughout the world have the opportunity of uniting together at the Throne of Grace, with praise and prayer upon topics universally agreed upon, embracing the needs of both the Church and the world.

The Alliance platform is an unsectarian one in all the varied aspects of its work. We exist to manifest unity. Of division, and every cause underlying it, we say, "Let it not be once named among you as becometh saints." Hence the usual objections—political, religious, or social—are obscured in the spirit and aims permeating the atmosphere of our gatherings. When this is realized, unity exists and signs follow. If ministers of the Gospel generally were more deeply conscious of the sacred obligations of manifested unity and the blessings accompanying it, they would consider it a duty and a privilege to take part in the Universal Week of Prayer, and to urge their congregations to do the same.

Next Year, D.V.

Looking ahead, there is much to encourage. If the Lord tarries, 1907—the SIXTIETH observance of the Week of Prayer—should witness unprecedented interest. Plans are being made for still wider extension. It is hoped to issue the programme from London in at least three new languages, Welsh, Lettish, and Russian. We ask the hearty co-operation of our members and friends in every endeavour which may be put forth.

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:8th chapter. Ahab is the type of the world's pomp, but the humble man of God outran him. Are we outrunning the world, or is the world outrunning us? Compare, for instance, Ira D. Sankey and Sims Reeves. The latter had a far grander voice, and people paid fabulous sums to hear him; but think of Sankey singing "There were ninety and nine," and ask which of the two men will have his memory most cherished in days to come?

Tuesday, January 9th.

Exeter Hall.

Deep regret and sympathy were expressed at the unavoidable absence through indisposition of Preb. H. W. WEBB-PEPLOW, who had been expected to give the address. As chairman, Mr. F. A. BEVAN called attention to the subject for the day, "The Church Universal," emphasizing the special note of the unity of believers for which the Evangelical Alliance stands. Praise having been offered for the great progress which the last two generations have witnessed in this direction, supplication was made for a yet greater manifestation of the same spirit, while thoughts were also lifted up to the wider view of the possibilities of a full response to the parting command of our Lord, that the Church should be His witness to the ends of the earth.

Reading Eph. iv. 4-16, Mr. Bevan pointed out some of the profitable lessons which may be drawn from the truth concerning the Church of Jesus Christ as there set forth, emphasizing especially the essential oneness of the Body of Christ, with the inseparable unity of the members not only with one another, but with the Head; and the wonderful diversity by which we recognize the good qualities and service of those who belong to other sections of the Church.

Aldersgate Street.

Mr. M. H. HODDER presided. Rev. DINSDALE T. YOUNG gave a telling address on "Prayer." Several subjects of high import were suggested by the speaker as constituting urgent calls to prayer. There is the *theology* of the Church. As to the great question of Sin, we must regard it, not as almost an amiable weakness, but in its true light, as lawlessness against God. We need to preach the great Evangelical conception of Sin. Then there is the Deity of Christ. We can afford to have no uncertain sound on this subject. It may be true that the *humanity* of Christ was never so clearly realized as at the present day, but do we see the *glorious* Christ, in whom all fulness dwells, and to whom all authority is given? Let us pray for a glowing faith in the incarnate God, Jesus Christ, able to save. Moreover, the Atonement needs to be emphasized. No mere beautiful example of self-sacrifice, but the substitutionary death of our Lord and Saviour.

In conclusion, the speaker urged that the *experience* of the Church furnishes another call to prayer. So many professing Christians are not clear as to their acceptance with God. The "we know" of John should be a characteristic of the experience of all believers. Moreover, while in some directions there is undue "politicalism" and undue sensationalism, let there be prayer that the Church may give itself to spiritual services, for a secular Church can never win souls.

Wednesday, January 10th.

Exeter Hall.

Mr. W. H. SEAGRAM took the chair on Wednesday at Exeter Hall, when the subject set down was "Nations and their Rulers." Reading from Rom. xiii., he expressed the opinion that there never had been a time when such intercession was more called for, making special reference to the needs of our own land and of Russia at the present juncture.

In the course of a very earnest address, Rev. DAVID MACFARLANE, D.D., declared that in view of recent events in the East, and of the social agitation that prevails in many lands, all hope of the future lies in the constitution of society on some Bible principle. The social question is bound up inseparably with true Christianity: in Jesus Christ we have One who was born, who died, who rose again, and who pleads for others. Christianity does not seek the bettering of men through the regeneration of society, but the bettering of society through the regeneration of men. Apart from religious faith, and motives drawn from the supernatural, men have nothing to guide them in respect to society except regard for their own self-interest.

Aldersgate Street.

Mr. A. GARSTIN presided, and Rev. J. B. BARRE-CLOUGH gave an address on Rom. i. 21, emphasizing the duty of gratitude to God. We rarely hear sermons on the subject, yet there are no fewer than forty-five texts in which gratitude is enjoined in God's Word, and seventy in which it is illustrated or spoken about. When we think of the ceaseless flow of God's blessings, "fresh every morning," there is indeed abundant inspiration to praise Him, in any walk of life. When we think of our family life, of the many means of instruction in spiritual things, of God's daily guiding and upholding—above all, of our blessed Saviour, through the Holy Spirit, not only dwelling, but ruling in our hearts, surely we are called to evince our gratitude by loving obedience. Moreover, there are 30,000 or more of God's promises recorded in His Word, and all of them are ours; and have we not joy in service now, and a hope of glory in the future? What wells of salvation have we to draw from!

Again, as a nation, God has indeed been good to us, but have we been as grateful as we should? The Bible is in our hands and homes; we learn its truths even in childhood from our mothers or from Sunday-school teachers; we have Y.M.C.A.s and Y.W.C.A.s for our young men and women, and, indeed, wonderful blessings on every hand. Yet, have "we glorified Him as God," and been thankful? Ingratitude hardens the heart, and tends to turn a blessing into a curse. Both as individuals and as a nation, let us determine to give God our hearts' best love: so shall we delight to honour and serve Him.

Thursday, January 11th.

Exeter Hall.

Thursday was devoted to Foreign Missions. Captain TOTTENHAM presided, and Rev. J. STUART HOLDEN

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based an earnest and heart-searching address on Hag. ii. 5, "My Spirit remaineth among you," expressing the opinion that the condition of the religious life of our country at the present time is analogous to that which prevailed when the passage in which these words occur was written. We have been saved that we might serve Him in holiness and righteousness: the *raison d'être* of the Church is evangelistic work, and yet how much lies waste—hundreds of millions of people who know not the name of Jesus.

Does it not look as if the Church were playing with the whole Foreign Mission problem, as if we had never girded ourselves to the task? At the present rate of progress and with present resources the work can never really be undertaken. A parochialism has got hold of us which has almost killed the spirit of imperialism. The promise gives a word of encouragement, but it is also a challenge: "If this be so, how is it that ye have so dealt with Me?"

Examining the promise closely, Mr. Holden emphasized (1) the personal pronoun—*My Spirit*. We cannot say we have not an adequate power for the task. (2) "*Remaineth*" speaks of Divine long-suffering in spite of all our unsatisfactoriness. (3) "*Among you*." Nothing is so much needed as a revival of the consciousness of the personal responsibility which rests upon the least-to-be-reckoned-on member of the Church of Jesus Christ.

Aldersgate Street.

Mr. A. HOLNESS occupied the chair, reading the topics for prayer as set forth in the Universal Programme. An earnest address followed from Pastor W. FULLER GOOCH, who reminded his hearers that the Evangelical Alliance programme is issued in many languages and taken up in many lands. Proceeding, the speaker said there is much for which to thank God, as to doors opened in foreign lands for the Gospel. A newly given law in Russia allows everybody liberty to speak of the things of God. In Japan there is a remarkable readiness to hear, and this must necessarily make an impression, in turn, upon China. In view of such opportunities, shall not the Christian Church in such a land as ours see to it that the open doors are entered? The cause of foreign missions has not the place among us that it ought to occupy. More than one-half of the world's population know nothing of the Gospel, and the greater proportion of those who have heard it have only a nominal Christianity. The masses of our own land, too, are almost untouched by the spirit of the Cross. It is impossible to estimate the need; and this may be the last stage of Gospel opportunity. Mr. Fuller Gooch went on to urge that the evangelization of the world is the responsibility of the Church, and that responsibility cannot be delegated to societies. We cannot do without societies, and the godly men who carry them on; but we must not think that their efforts exonerate us from effort and interest. On the contrary, every Church should be imbued with the missionary spirit. God's principle is illustrated in Ps. lxxvii., "God be merciful unto us, and bless us, and

cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations." And the work of evangelization is supremely one of preaching. We need greater faith in the "Old, old Story" as "the power of God unto salvation."

Friday, January 12th.

Exeter Hall.

Special interest was manifested in Friday's subject—"Families, Educational Establishments, and the Young." Colonel DOUGLAS-JONES, who presided, read passages from Eph. vi. and Isa. xlv., and Rev. THOMAS SPURGEON took as the foundation of a helpful and stimulating address Isa. xi. 6. He recalled with deep satisfaction the fact of his being led to love the Saviour at a very early age, and added that the work of God among the young people connected with his congregation has been so manifest during the past year that more of them have joined the Church than at any previous period of the history of the Tabernacle. He dwelt on the importance of the place and influence of the children in congregational and family life, and called on his hearers not only to remember how the young people may be converted, but how often God uses them for the conversion of others. In addition to this he could testify from experience that contact with the boys and girls leads us into clearer conceptions of God, His nature, His love, His character.

Many petitions were offered for the godly upbringing of families, as well as for teachers and others who acquire influence over them.

Aldersgate Street.

Mr. JOHN WOOD presided, and Rev. D. F. MACKENZIE gave an appealing address, in which he dwelt on the importance of family religion, threatened as it has been of late by the rise of writers who wed to literary culture a coarse intention that undermines the sanctity of domestic life. Such writers allure the young and thoughtless from the view that goodness is attractive and delightful. Nature and grace combine to make family life the nursery of the Church of God, and it should be the subject of supreme effort to guide the young during the formative age into the path of truth.

Saturday, January 13th.

Although it is hoped to arrange meetings on the Saturday next year, none were held in Central London this year. The subject of "Home Missions and the Jews" was, however, remembered in many suburban centres, where separate meetings were organized, being largely attended.

A specially interesting series of meetings was held in Stratford, E., also at the Metropolitan Tabernacle, St. Paul's Church Room, Onslow Square, Talbot Tabernacle, Bayswater, the Conference Hall, Mildmay, West Norwood, Upper Norwood, and other parts.

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The Week of Prayer at Home.

Aberdeen—

"Afternoon meetings (3 to 4 p.m.) were held in the Christian Institute. The meetings were fairly well attended, and an encouraging spirit of faith and hope manifested. Ministers of different denominations presided. In the evening a meeting was held in Gilevinston Park Church, short addresses being given by ministers and others. An earnest spirit of prayer was manifested throughout.—J. MACE."

Barking—

"The Universal Week of Prayer was very heartily taken up in this suburb. The meetings grew in point of numbers and power each night till Saturday, when the large company seemed reluctant to break up, even at an advanced hour. We are expecting 'showers of blessing.'—H. T."

Bath—

"We held two meetings a day. The attendance was nearly double that of last year, so that we had to go to a larger hall in the afternoon, which two or three times was quite full. We were thankful also for the spirit of prayer. The meetings were most encouraging.—G. E. T."

Blackheath—

The meetings were better attended this year than they have been since 1896. Average daily attendance about 118.

Boscombe—

"I am thankful to say that we have had good spiritual meetings.—C. E. S."

Bournemouth—

"I am pleased to tell you that our meetings this year were much more largely attended, and were most united, quiet, and earnest, and a good spirit of prayer was manifest. Clergy and ministers of all the Evangelical Churches supported the meetings, and the bond of unity which was noticeable all through was most encouraging, especially seeing that the whole country was at the time in the struggles of a General Election.—H. M. B."

Bristol and Clifton—

"We were privileged to have our most worthy citizen, the Lord Mayor of Bristol, to preside at the opening meeting. A sentence from his address is worthy of record. He said, 'The highest work the chief magistrate of a city can engage in is work for the Lord Jesus.' Many clergymen from the different sections of the Christian Church in our city also presided, and delivered addresses on the various subjects for prayer as submitted at the several meetings. The numbers attending were very encouraging. We all felt the power of the Holy Spirit present to bless.—W. S."

Calne—

"United meetings were held during the week at different places of worship. The last meeting of the series was a united communion service in the Baptist Church, an address being given on the 'One Hope of the Church.'—R. G. W."

Cardiff—

"Meetings were held in St. Nicholas Village Hall. They were well attended and of a most helpful character, the addresses being marked by a deep spirituality and fervour. The general feeling amongst the Lord's people assembled was, 'It is good for us to be here.'—J. C."

Carlisle—

"A new centre with an encouraging result. The noonday meetings as well as being splendidly attended were *very good*, but the evening meetings were not so good, except for the last, when a very large number gathered. Another year probably the Week of Prayer will go better, because of this endeavour, which was somewhat of an experiment.—H. H."

Cheltenham—

"The meetings were largely lay meetings held in the Y.W.C.A. room. We have every reason to be encouraged both by the attendances and the devout and liberal spirit shown.—B. M. and P. S."

Clevedon—

"I think we may say the Week was one of much earnest waiting upon God in prayer, and a true spirit of unity and earnest spirituality was manifest throughout the meetings. The numbers attending were larger than for some years.—W. T. H. B."

Colchester—

"With the sympathy of the Free Church Council we were enabled to hold united prayer in the evenings, and notwithstanding the canvassing, &c., the attendance and kindly feeling displayed at the meetings gave us all great hope that at last a true note of sympathy had been struck. The Mayor of Colchester granted us the use of the Grand Moot Hall for our opening service, and close on 500 attended.—H. H. Y."

Cork—

"Our meetings were well attended (better than for some years), and the interest in them was well sustained all through. The addresses also were instructive and helpful.—A. B."

Derby—

"I am glad to say the Week of Prayer was maintained here.—J. C. P. A."

Douglas, I. of Man—

"Our meetings were well attended, and the addresses and prayers evangelical and spiritual. We trust that much blessing will result.—E. W."

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Dover—

"Meetings were held in the Union Hall here twice daily. There was a very earnest spirit of prayer.—F. H. S."

Drifffield—

"Our meetings this year have been better attended and sustained than for years past. The tone was good and more readiness to pray was evident, also more adherence to topics.—H. W. M."

Dublin, Ireland—

"The Week of Prayer was well observed in Dublin and throughout Ireland. Special meetings were held each day in the Christian Union Buildings from Sunday, January 7th, till Sunday, January 14th. On Monday an all-day meeting was held for special prayer for revival, commencing at 11 a.m., and continuing without intermission till 9 p.m. The interest was sustained throughout, and a large number of the clergy and members of all the Protestant Churches took part in the various services. Two meetings were held—noon and afternoon—each succeeding day until Friday. One meeting was held at noon on Saturday. United meetings were also held at Kingstown and Clontarf.—D. M."

Dunfermline—

"We had a delightful united prayer meeting on Wednesday evening in the Y.W. Hall, which was well filled. In future, instead of having only one united meeting, we hope to have a week's meetings.—J. F."

Eastbourne—

"Our Week of Prayer was well attended each day, and a good and earnest spirit was manifested throughout. The clergy and ministers of various sections of the Church of Christ took part in it.—C. B. B."

Edinburgh—

"The Week of Prayer excited more interest this year than has been the case for some time. A central daily prayer meeting was held, conducted by representatives of the various Churches. The response was most gratifying.—J. B."

Enstone, Oxon—

"We had splendid meetings with full attendance every night, and great interest was manifested.—F. D."

Erith—

"We observed the Week of Prayer. The average attendance was good, and there was a spirit of prayer abroad. We had eight or ten prayers most evenings. We found the meetings most helpful.—H. W. W."

Exeter—

"The attendance was rather better than last year. The spirit of prayer was manifest, and harmony prevailed.—J. S. R."

Exmouth—

"The Exmouth Free Church Council arranged and carried through a very successful series of prayer meetings, joining with the Reformed Church of England, the Plymouth Brethren, and the Salvation Army. The meetings were held every day at noon, and in the evening, and they were more numerous attended as the days went on.—A. H. T."

Falmouth—

"Meetings were held in the Earle's Retreat Chapel and the rooms of the Y.W.C.A. Addresses were given by various ministers of the town, and on January 14th there was a general interchange of pulpits. A largely attended united communion service was held in Emmanuel Baptist Chapel.—A. M. N."

Felixstowe—

"We have not yet been able to secure united meetings of all the Churches, but we shall probably get to this next year. At the meeting in Hamilton Hall, on Friday, there were many prayers, and many expressed their consciousness of the Divine Presence. The hall was full. The hope that all the meetings next year would be similar was uttered, and received a general assent.—J. S."

Finchingfield, Essex—

"The Week of Special Prayer and Thanksgiving has just been held here. The meetings were well attended throughout, and very earnest were the prayers for the extension of God's kingdom at home and abroad, and much power was felt by all.—P. B."

Finchley—

"We had a most successful Week of Prayer. All the Free Churches joined in; also the Episcopal, with one exception. The results have been most encouraging.—H. L. and R. M."

Folkestone—

"The vicar and curate of Christ Church, the incumbent of Emmanuel Church, and all the Free Church ministers took part. I think we may say the meetings were much enjoyed by those who attended; the presence of the Master was realized, and many earnest prayers were offered each day as suggested by the programme.—A. W."

Goring-on-Thames—

"Our meetings were very well attended, and a beautiful spirit of prayer was granted unto us.—H. R."

Gosport—

"We had very happy and successful meetings, culminating in a great united service in St. Matthew's Church on Sunday evening.—C. T."

Guernsey—

Very thorough organization was given to the Week of Prayer in the Channel Islands. Our friend Mr. John de Garis reports good attendances and an earnest

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spirit of prayer. Supplementary services in connection with the Alliance have been arranged for during January-March.

Hastings and St. Leonards—

"The spirit of prayer was very evident, and abiding blessing has been the result. A united weekly prayer meeting has been continued, with much promise of spiritual good to all the Churches.—H. R."

Hoddesdon—

"The meetings were more largely attended this year, and an earnest spirit of prayer and unity characterized them. It is interesting to know that in our town the Church, Baptists, Congregationalists, and Wesleyans are all working amicably together and are praying for a Revival, which God grant we may shortly see in our midst.—F. P."

Hull—

The meetings were of a high order, but small in attendances.

Ilfracombe—

"Meetings at noon and evening were well attended, and an earnest spirit of prayer was manifest during the week.—H. C."

Keswick—

"The stormy weather during the Week of Prayer at Keswick was against a large attendance, but the opening meeting was most remarkable for the largest attendance, and for double the usual number of short prayers, and a striking address by the Vicar.—T. W. T."

Kimberley, Notts—

"United prayer meetings were held here during the Week of Prayer, and were well attended. It was a pleasing feature to notice that at each meeting there were representatives from each Church in the town.—F. H."

Langholm—

Mr. W. E. Malcolm reports that the Week was observed as usual, ministers of the various Churches presiding.

Leamington Spa—

"Two meetings daily were held, presided over by clergy and ministers on alternate days.—J. E."

Leicester—

"So beneficial were the meetings spiritually that a united weekly rally for prayer is being arranged at the Y.M.C.A.—F. S."

Leominster—

"The Leominster meetings have been held night after night in the Town Hall, ministers of the town acting in turn as chairmen. The prayers were refreshing and invigorating.—H. S. N."

Llanderfel—

"The meetings were held here during the first week of the year, and were very well attended, and the prayers fervent.—I. J. W."

Louth—

"The Louth Ministerial Fraternal held midday meetings for united prayer. The meetings were fairly well attended, when earnest supplications were made at the Throne of Grace. We feel sure that much good must result. We are grateful to the Evangelical Alliance for arranging the Week of Universal and United Prayer.—F. N."

Luton—

"Meetings have been held at our Mission Hall. We had a good attendance each day, and we followed the programme issued by the Evangelical Alliance. I trust this has been a helpful time to the people here.—H. C."

Middleton Cheney—

"We had good meetings here last week, and a united communion service in the Baptist Chapel on Sunday evening.—C. S."

Norwich—

"The Week of Prayer was observed as usual, and, with the exception of a stormy day, the attendance was exceedingly good. It was feared that the excitement of the General Election would militate somewhat against the success of the meetings, but such fear proved quite groundless. Indeed, on the day when 'Nations and their Rulers' was the subject, the peculiar condition of the country enhanced the attendance. The nation's dependence upon God was fully recognized, and His gracious guidance was humbly and earnestly sought. The spirit of prayer was freely given, and all felt the season to be fraught with blessing.—S. S. and H. S."

Paignton—

"Two meetings were held each day. The different sections of the one Church were represented.—D. D. B."

Pendeen—

"We have had a glorious week. The people of all denominations and of no denomination have come together in the true spirit of Christian love and unity. All the ministers have joined most heartily. God was present in great power, and some dear souls came definitely out for Jesus Christ their Saviour. I am sure the results of this week's gathering will have a lasting effect on the parish. All are very delighted, and are hoping we may have the same another year if spared.—B. L."

Redhill—

"The Week of Prayer proved a blessed time to us all. It is certainly the most successful Week of Prayer we have had here for ten years.—G. D."

Richmond—

"The meetings were quite a success, and were well attended, some of them being crowded.—C. B."

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Sheffield—

"The excitement attendant on election preparations caused us to value more the privilege of quiet waiting upon God.—T. F. S."

Sheringham—

"This was the first time the Evangelical Alliance had been brought before the public here, consequently such an institution as the Week of Prayer was unknown. The meetings were held in the S.A. Fort, the Primitive Methodist Schoolroom, the U.F. Methodist Schoolroom, and three meetings on neutral ground. We had throughout the whole week cause for praise. To hear the dear old fishermen pour out their hearts in prayer really made one praise the Lord.—H. W. G."

Sidcup—

Meetings were held in six different centres, being well attended. A united communion service was largely attended.

Southampton—

"We had increased numbers every evening over last year, and it was a time of much blessing. Three years ago we did not get more than a third of the number.—J. B."

Stornoway—

"I am thankful to say that the meetings of the Week of Prayer with us here were a time of quickening. The spirit of prayer was very manifest.—J. F. M."

Stratford—

The meetings at Stratford, E., were encouraging throughout the week. Evening by evening various places of worship were visited, and the conclusion was arrived at that this has advantages over the plan of concentrating upon one centre. On Tuesday the meeting was held in the Conference Hall, West Ham Lane; Mr. C. Boardman, J.P., presided, and the speaker was Canon Pelly. The Wesleyan Church at the Grove was the meeting-place on Wednesday, when Rev. H. H. Turner delivered the address, and Mr. Bonallack occupied the chair. The other gatherings were in the following centres:—Thursday, St. Paul's Parish Hall, Chandos Road—speaker, Rev. Alex. Jeffrey; chairman, Rev. W. H. Ferguson, M.A. (Vicar). Friday, Baptist Church, Cann Hall Road—speaker, Rev. A. J. Palmer; chairman, Rev. J. H. Banfield. Saturday, Presbyterian Church, Maryland Point—speaker, Rev. M. M. Thomson; chairman, Mr. Thurston. In spite of election excitement, the congregations were large to the last; and those who attended had much reason to thank God for the spirit of prayer that was given.

Swanley, Kent—

"Attention was called to the Week of Prayer in both church and chapel. Meetings were held on Tuesday, Wednesday, and Thursday, being well attended.—J. G. D."

Teignmouth—

"Notwithstanding the General Election, the meetings were times of rich blessing. Several were crowded.—S. J. T."

Torquay—

"The Week of Prayer was observed in Torquay with much interest. There was considerable freedom in prayer and a happy sense of God's presence.—J. R. W."

Tunbridge Wells—

"The Week of Prayer here was a real time of strengthening and refreshing. Meetings were held every morning at 11.30 in the Christ Church Parish Room, and every evening, with the exception of Saturday, in the Mount Pleasant Congregational Church Room, at 8. The addresses were given alternately by ministers of the Church of England and of the Free Churches.

"The attendance at every meeting was larger than we have had for some years past, nearly all the Evangelical Churches being well represented; and many have remarked, not only on the spirit of union, but on the manifest presence of the Spirit of God in the various addresses and in the prayers. May our Heavenly Father grant that these meetings may be a real preparation for the showers of blessing we are praying for on the Convention we hope (D.V.) to hold here towards the latter end of March.—W. L."

Upper Norwood—

"The meetings for prayer held in St. Aubyn's Hall, in connection with the 'Evangelical Alliance World-wide Week of United Prayer' were well attended, and, as usual, were conducted by the local ministers of various Protestant denominations. The spirit of praise, supplication, prayer, and brotherly unity and fellowship was very apparent, and the interest was fully sustained to the last day, the average attendance being in excess of previous years.—E. D."

Ventnor—

"You will be glad to know that the united meetings held here during the Week were well attended. It must be admitted that the attendance was much better than in former years. Members of all Churches were present at the evening meetings. The results were very satisfactory.—F. S."

Wallingford—

"The spiritual tone of the meetings held here was very fine, and all felt that there had been real promise of spiritual power for the special services which are shortly to commence.—H. C."

West Norwood—

"A decided increase of interest this year was manifest. As many as 500 attended on two occasions, and on a very stormy night 100 were present. The Lord be

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praised. The prayers were abundant, short, and to the point. A desire was expressed for more frequent Alliance meetings."

Winchester—

"The gatherings were on the whole good, and the spirit of unity more manifest than for many years past. This was specially manifest at the United Communion Service, when there was a large attendance of the various Free Churches, and several Evangelicals of the Established Church also took part.—A. W. W."

Woking—

"The meetings were held in the Assembly Hall, and the attendance averaged over 100. The various ministers of the town, including three Nonconformists and the Vicar of Woking and of Christ Church, presided. The spirit of union was all that could be desired. What is still better, there was a very definite spirit of prayer manifested, and all felt thankful for the opportunity given of showing to the world that the Lord's spiritual people are one in Him.—J. W."

Woolwich—

"The meetings were revived this year, and we had a most encouraging attendance throughout the week, and the evident blessing of God was upon His united people. I am hopeful that the work having been restarted it may grow until all may join in a body. Perhaps, through God's mercy, this may take place next year.—S. M. W."

Worthing—

"The weather was very unfavourable, especially during the former part of the week, but there was a fairly good attendance at most of the meetings. The Master was graciously present, refreshing and reviving the hearts of His people, and brightening their hopes for the coming days.—W. B. F."

Yoxford—

"This is the third year of holding the Week of Prayer in this village. Previous to this year we have held the meetings in my little mission room, but this year I was led to ask for the use of the Wesleyan schoolroom, and to invite all denominations to take part. God richly blessed the effort, and a wonderful spirit of prayer and unity was poured upon us, so that it has been unanimously agreed to hold a fortnightly united prayer meeting. We have already held one such meeting and realized that

God was in our midst. We believe this to be just the earnest of greater things which He will perform in our midst.—C. R. S."

The Universal Week of Prayer has also been observed in the following home centres:—

Aberfeldy, Abergavenny, Abingdon, Acton, Aldershot, Amptill, Annan, Ayr, Aston-in-Wakefield, Ashton-under-Lyne, Attleboro', Aylesbury, Ayr, Balfour, Barry, Basingstoke, Beaumaris, Bedford, Bichester, Bideford, Biggleswade, Birmingham, Bognor, Bolton, Boostock, Brecon, Brentwood, Bridge of Allan, Bridgewater, Brighton, Bridport, Bromley, Bromyard, Budleigh Salterton, Burnham Market, Bury St. Edmunds, Buxton, Cambridge, Camborne, Carnarvon, Carno, Castle Cary, Chapel-en-le-Frith, Charlbury, Chatham, Chelmsford, Cheriton Fitzpaine, Chesnut, Chichester, Chippenham, Chirk, Coggeshall, Colwyn Bay, Cosham, Cowes, Crediton, Cromer, Darlington, Deal, Dorking, Dublin, Dundee, Dunning, Dunstable, East Dereham, Eastleigh, Emsworth, Epsom, Esher, Fakenham, Forest Gate, Forest Hill, Fishguard, Ford, Gatehouse, Glasbury-on-Wye, Gloucester, Great Yarmouth, Greenock, Guildford, Hackney, Hailsham, Hampton, Hamworth, Hanley, Harborne, Harlesden, Harringate, Harrow, Hatherley, Hawley, Heaton Mersey, Hemel Hempstead, Herne Bay, High Wycombe, Hinckley, Hindley, Horsington, Huddersfield, Ilminster, Ivybridge, Jersey, Kensington, Kettering, Kidderminster, Kingsbridge, Kirby Lonsdale, Leeds, Lincoln, Liskeard, Liss, Littlehampton, Liverpool, Llandloe, Llandudno, Lowestoft, Ludlow, Lynton, Maidstone, Malmesbury, Malvern, Manchester, Mansfield, Melksham, Menai Bridge, Mere, Middlesbrough, Milnthorpe, Minehead, Monmouth, Morecombe, Montgomery, Moston, Mundesley, Nantwich, Neath, Newbury, Newmarket, Newport (I. W.), Newport (Salop), North Walsham, Northwood, Nottingham, Oban, Okehampton, Oldland, Orvestry, Oxford, Penygraig, Petersfield, Penzance, Pontypridd, Poole, Ramsgate, Reading, Reynoldstone, Rochester, Ross, Royston, Ruabon, Rugby, Ryde, Rye, Salisbury, St. Albans, St. Boswells, St. Ives, St. Helens, St. Maues, Scarborough, Scunthorpe, Sevenoaks, Shobern, Shrewsbury, Sidmouth, Sleaford, Slough, Southport, Spalding, Stafford, Staines, Stansfield, Stapleford, Stirling, Stonehouse, Stratford, Streatham, Street, Stretford, Stroud, Sutton, Swafield, Swansea, Tandragee, Tarporley, Taunton, Tavistock, Templeford, Templemore, Tenterden, Tetbury, Tewkesbury, Thetford, Tonbridge, Tottenham, Tynemouth, Uckfield, Upper Holloway, Upper Parkstone, Uxbridge, Wadebridge, Walsaw, Walsingham, Wantage, Watford, Wellington, Welshpool, Westbury, West Kirby, Weymouth, Whitchurch, Wigan, Wimborne, Wincanton, Winscombe, Wisbeck, Witham, Witney, Woolhampton, Worcester, Worksop, Wotton-under-Edge, Yeovil.

The Week of Prayer in Foreign Lands.

Aintab, Turkey-in-Asia—

"The Universal Week of Prayer was observed by meetings each evening in each of the three Protestant Churches in the city. The observance has become a custom among the Protestant Churches, so that probably in all the out-stations in this field the Week of Prayer was remembered. The topics were printed in the *Avedaper*, published in Constantinople, so that all

the congregations were able to get information about them.

"Here, in Aintab, the attendance at the meetings was above the average, and there was good interest.—J. E. M."

Alexandria, Egypt—

"For many years past a joint missionary prayer meeting has been held in Alexandria on the first Tuesday of

EVANGELICAL CHRISTENDOM.

every month. When the New Year comes the Universal Week of Prayer is observed with alacrity, and excites much interest. Speakers representing the various missions (British and American) conduct the meetings in rotation, and a spirit of unity and concord has for long prevailed in our midst, coupled with an earnest spirit of prayer and intercession.—A. A. C."

Aneby, Sweden—

"Now the blessed Week of Prayer is over. The meetings have been well attended, and the subjects earnestly prayed for. Not a few young people have attended the meetings. We long for a deep and mighty revival from the Lord.—D. A. A."

Annville, Pa., U.S.A.—

"The Universal Week of Prayer was observed by the various denominations here all joining in a union meeting. The best of feeling exists between the various denominations in this beautiful college town. In consequence of this the evangelistic spirit is fast permeating our congregations and considerable missionary work is the result.—E. H. G."

Antigua, Green Bay—

"We have had very good meetings during the Week of Prayer. One good result has been renewed activity in our Sunday School. May God increase our faith.—G. M."

Athens—

"The meetings for prayer this year were good on the whole. The colporteurs of the Bible Society, twelve in number, and all of them members of our different Churches, take part, and by relating their experiences in connection with their calling render the meetings interesting and profitable. The demand for spiritual food is an encouraging sign, for which we render sincere thanks to our heavenly Father.—M. D. K."

Berne, Switzerland—

"The Universal Week of Prayer was kept here. Special meetings in the various Protestant places of

worship were held, the first four meetings on the 8th and 9th, and general ones, in which the four larger denominations united together, took place on Friday and Saturday. Conferences took place the week before, the main topic being 'The Need of Revival,' for which prayer was offered for half an hour before each meeting. The tendency for real fellowship has become more apparent among the various denominations.—H. R."

Biledjik, Asia Minor—

"The Universal Week of Prayer was observed here, commencing January 7th. All prayers were very earnest, and there were many of them. *Five persons were converted* and gave themselves to the Saviour. The meetings were much larger than usual. Please pray for us.—H. J. O."

Budapest, Hungary—

"As in former years, we, of the Scottish Mission, were glad to meet together with friends and fellow-workers to wait on the Lord. We met in the evenings and followed the suggested topics, the only change being that we took Jewish Missions on Friday instead of Saturday, as being more suitable for us. The meetings were all very helpful to us, and a freedom

ALIANZA EVANGÉLICA.

Asuntos que se indican para la Semana de Oración Universal y en Común.
A contar desde el Domingo, último día de Diciembre,
á Domingo 7 de Enero de 1906.

DOMINGO, 31 DE DICIEMBRE DE 1905.

TEMAS PROPIOS PARA SERMONES Ó PLÁTICAS.

Filip. I, 20, 21.—"Crisis está engrandecido en su cuerpo, ó por vida, ó por muerte. Porque para mí el vivir es Cristo, y el morir es ganancia."

Hechos II, 14-21.—"Y será en los postreros días (dice Dios), derramaré de mi Espíritu sobre toda carne: prodigios arriba en el cielo, y señales abajo en la tierra... y será que todo aquel que invocare el nombre del Señor, será salvo."

San también muy adecuados: Hechos I, 6-11; Hebreos X, 17-24 y XII, 1-8.

LUNES, 1 DE ENERO DE 1906.

ACCION DE GRACIAS Y HUMILLAMIENTO.

ACCION DE GRACIAS por el comienzo del avivamiento que se anuncia de muchas partes del mundo, y por los manifestos frutos del Espíritu que han resultado; por el derramamiento del espíritu de oración y las muchas respuestas concedidas á nuestras suplicas; por las oportunidades que existen para la propagación del Evangelio, y lo que hasta aquí ya se ha logrado utilizando.

HUMILLAMIENTO por nuestras desafortunadas divisiones que son tan atenuando la mejor arma de los incrédulos en contra del Evangelio; por la reducción del número de cristianos con deseos de comunicar á otros las bendiciones que poseen como apoderados; por la vanidad y el egoísmo que con tanta frecuencia desacreditan á los agentes del Evangelio; por la tendencia á mermar el primer hoy tan general, en donde debía reinar el espíritu de amor.

ORACION para que el nuevo año vea triunfar la influencia soberana de Dios el Espíritu Santo, reuniendo las iglesias, despertando á los que duermen, vivificando á los que están espiritualmente muertos, salvando á los que andan descomulgados, y preparando á la Iglesia para la venida del Señor.

LECTURAS BÍBLICAS.

Salmo C. Salmo LXXV. Lucas XII. Hebreos XII, 1-5. 1ª Corintios XVI, 28-30. Daniel II, 8-10; 12, 17-23. Salmo LXXV.

SECTION OF THE WEEK OF PRAYER PROGRAMME (1906) IN SPANISH.

in prayer was manifest such as I have not yet experienced during the ten years I have been here. On former occasions it was the custom to ask this one or that one to engage in prayer after brief addresses on the various topics, but on this occasion no one was asked to pray—it was left to those present, after hearing a few words from various brethren on the subjects announced, to pour out their hearts if they felt moved thereto, and on several occasions the spirit of prayer seemed to flood all hearts. The voices of young and old, men and women, were lifted up in thanksgiving and supplication.—J. T. W."

Buenos Aires, Palermo—

"You will be glad to know that we have had a series of really good services—one in English, the rest in Spanish.

EVANGELICAL CHRISTENDOM.

A warm spiritual atmosphere pervaded the gatherings.—
W. C. M.

Cairo, Egypt—

"You will be glad to hear that our meetings were well attended, and, as in previous years, were marked by the attendance of members of each of the Christian bodies working in Cairo. I think everyone values the bond which is cemented in this way between the Churches.—R. MACI."

Copenhagen, Denmark—

"The meetings here in Copenhagen have been very blessed.—M. M."

Cordoba Mtns., Argentine Republic—

"I write to let you know that a few faithful ones have joined in this far-off spot in keeping the Universal Week of Prayer.—W. B."

Egypt and the Sudan—

At *Khartoum* the Week of Prayer was observed by five small mission stations.

Assuan. Prayer meetings were held from January 8th to 13th by the Pastor of the American Mission. Members of the Sudan Pioneer Mission attended.

Gariaonica, Croatia—

"Our Alliance Week of Prayer, which ended yesterday, was greatly blessed. Notwithstanding rain, storm, and deplorably bad roads, the people came every evening a distance of about a mile and a half."

Geneva—

"God be praised, the Week of Prayer has been a distinct advance on past years both as to the numbers attending and the spirit pervading the meetings. There is ground for hope that the Evangelical Alliance will take a more practical step forward in Geneva.—E. S."

Germiston, Transvaal—

"Just a word to give you a brief summary of the meetings held here in connection with the Evangelical Alliance. It is not as I should have liked, but it was the best we could do. Brother Martin and myself met every evening, and read the portions of Scripture suggested. Then we talked over them, which was very helpful indeed. Then we had prayer, the subject being in accordance with that mentioned in the circular. We met in my room at the mine, although it is quite a usual thing for us to meet in one another's room for prayer and for the study of the Word. I can in all truth state that we had an exceptional week, and one to be remembered. Although we are both very hard working, we always find time to do a little in the vineyard, and He is blessing and prospering us.—W. A."

Hamburg—

"Thirty-three times have I taken part in the exercises of the Universal Week of Prayer in Hamburg, but never

have I seen such really good meetings as this year. The Committee arranged that united meetings should be held on Monday, Tuesday, and Saturday in one centre, and on the other evenings in several places. The churches were filled, and the prayers were earnest and abundant. Formerly it was difficult to stir up the people to pray; this year the prayers were short and to the point, and it was difficult to prevent several from praying at the same time. Never have I seen the prospect of a year of grace in Hamburg so plainly presented as at the beginning of this year. The brotherly spirit existing among the workers of different denominations is delightful. We hope for great things.—J. C. A."

Ein Leib sind wir in Christo.

Evangelische Allianz.

Einladung zur Gebetswoche

vom 7. bis 14. Januar 1906.

Programm

Für die Gebetswoche vom 7. bis 14. Januar 1906.

Samstag, den 7. Januar:
Vorbereitung: Psalm 1, 20—22; 2, 14—22; 2, 2—11; 2, 11—14; 2, 2—3

Montag, den 8. Januar:
Dankagung und Bekehrung.
Bekehrung ist der Anfang einer Wandlung zu neuen Taten des Lichts und der Liebe. Sie ist das erste geistliche Gebot, das wir empfangen. Sie ist das erste Gebot, das wir befolgen müssen. Sie ist das erste Gebot, das wir befolgen können. Sie ist das erste Gebot, das wir befolgen wollen. Sie ist das erste Gebot, das wir befolgen müssen. Sie ist das erste Gebot, das wir befolgen können. Sie ist das erste Gebot, das wir befolgen wollen.

SECTION OF THE WEEK OF PRAYER PROGRAMME (1906)
IN GERMAN.

Herrnhut, Saxony—

"The Universal Week of Prayer has been observed here. Meetings were held in Berthelsdorf and Herrnhut on alternate evenings. I welcome EVANGELICAL CHRISTENDOM, and rejoice to see Count Bernstorff's article in your January issue. The growth of the Alliance spirit in Germany will prove a great blessing to the Churches, and by no means least to the 'Gemeinschaften' themselves.

"May the Alliance prove mighty in its influence in drawing together these two great Protestant nations. Germany and England have far more to unite them than to tend towards war, which would be fatal folly.—
B. LA TROBE."

Iceland—

Writing from Reykjavik Mr. S. A. Gislason says:—"I translated the topics into Icelandic, and Sunday morning (January 7th) they were distributed gratis in every house in the town. There were four meetings daily in three different places—in the Cathedral of the Lutheran Established Church and in two other congregations. We sang the 'Glory Song' and 'There shall be showers of blessing' in the Cathedral. We believe there shall be showers of blessing in Iceland."

EVANGELICAL CHRISTENDOM.

Insein, Burma, India—

"The Week of Prayer was observed by the Karen Theological Seminary by meetings every evening.—D. A. W. S."

Kalka—

"We have had a series of special meetings at Kalka in Hindustani and English. The topics were closely adhered to, and day by day we waited upon God in prayer and praise. We felt it was good to gather together for these meetings, and it was a joy and privilege to link ourselves thus with believers throughout the world. It cannot but result in untold blessing to God's people where they thus honour Him, and amid the many who will be helped and blessed throughout the year as a result of this first week, we trust the little flock in Kalka will have a place.—C. H. W."

Kuala Lumpur, Malaysia—

"In response to the invitation of the Alliance, the Universal Week of Prayer was observed here for the first time.

The two Non-conformist Churches held the meetings in their place of worship on alternate evenings.—W. D. A."

Madrid—

"It is my pleasure once more to report that the Week of Prayer was kept here as usual. The attendances

were on the whole good, and I am informed that they were considered profitable seasons.—C. E. F."

Montreal—

"The congregations of Montreal were divided into six groups for the observance of the Week of Prayer. One of these groups was composed of French-speaking congregations, six or seven in number. In some of the groups meetings were held in the evenings, and a meeting for ladies was held daily in the Y.W.C.A. The attendances were good and the spirit very earnest and hopeful. Never was it found more easy to make arrangements and carry out the services than this year. We believe much good will result from our united meetings. —F. M. D."

Moriah, Tobago, W.I.—

"Meetings were held in the various Moravian Mission Churches, also in the Wesleyan Church in Scarborough. The brotherly feeling was good. The meetings at Moriah were very well attended.—L. C."

Nagybeeskerck—

"During the Week of Prayer very interesting meetings were held here in South Hungary. Hungarians, Servians, and Germans assembled together to call on the name of the Lord. A spirit of earnest inquiry pervaded the meetings.—J. S."

Nosislav, Moravia—

"Thank God for the Universal Week of Prayer of the Evangelical Alliance. Is it not a wonderful sight, the people of God gathering to surround the Throne of Grace with united prayer? The results have been peace, joy, love, the deepening of our spiritual life, and a desire for a branch of the Evangelical Alliance to be formed.—
T.H. R."

Paris—

"I believe this Week of Prayer to have been the best we have had, for our French brethren and sisters never met daily in the afternoon as they did this year, and each

meeting was said to be very good. The English meetings also were very edifying, and Christian friends belonging to various Churches took part in them. The very fact that the ministerial delegate from the London Council had the joy of addressing assemblies in connection

မိန့်ညှိအတိုင်းထုကန့်, လါယဉ်. ၇-၁၄, ၁၉၀၆.

THE WEEK OF PRAYER, JAN. 7th-14th, 1906.

မှန်စိန်ထံမှ ၁. ယာဉ်. ၇, ၁၉၀၆.

တၢ်ဆူၣ်ဆကျိၤလၢဆဂ့ၤအွၢပှၤဆတၢ်မံၣ်ထဲၤထဲၤဝီၤ.

“ယမ္မဗ္ဗာဂ္ဂ၊ ယသံဗ္ဗာဂ္ဂ၊ ခရံကထာတင်္ဂဟံဗြဟ္မာယောဂီယိဓပူလိ၊ စ
ဇ္ဇာနိဗ္ဗာ၊ ယောဂီယမ္မဗ္ဗာဂ္ဂ၊ ခရံကထာတင်္ဂဟံဗြဟ္မာယောဂီယိဓပူလိ၊” ခံယံ၊ ၁၊ ၂၀၊ ၂၀။

“တၢ်ကမၤသးသးယၢ် ယကတူၤလိၤဂၢ်လိၤယသး၊ လၢကထီၢ် တၢ်ညၢ်ခဲယၢ် သးလိၤ... မိၤခဲၣ်ပှၤလၢ ယကကိးထီၣ်ကစၢ်အမံၤ တၢ်သးလိၤန့ၣ် ကတူၤလၢတၢ်ညၢ်က့ၤခိၣ်က့ၤလိၤလိၤ” မၤတၢ် ၂၈၁-၂၈.

SECTION OF THE WEEK OF PRAYER PROGRAMME (1906) IN KAREN (INDIA).

with the McAll Mission, American Presbyterian Church, the Congregationalists (in the Baptist Church), and one at which the British Chaplain presided, was a manifestation of the beautiful spirit of the Alliance. I believe that the most remarkable meeting was that held in the Baptist Church. It was most enthusiastic, and the singing was full of life. God grant that in answer to the many earnest prayers that have ascended unto Him from Paris, a year of spiritual prosperity be graciously evident, not only among the various tribes of His Israel in France, but in the whole world.—S. H. A."

Pilsen—

"We kept the Week of Prayer as usual in the Y.M.C.A. Hall. Our meetings were addressed by different brethren, and the Week of Prayer has been observed in all places where our Bohemian Free Church has its gatherings in Bohemia, Moravia, Hungaria, and in Vienna. —J. H."

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Port Elizabeth—

"At two centres in Port Elizabeth the Week of Prayer was observed. The meetings were called at the Victoria Hall, and at this centre a real interest in the world-wide fellowship was shown. The attendances were equal to last year, and addresses on the topics were given. The various Churches and different places in the district were represented in the gatherings. Under the guidance of the Rev. E. Gunther, of the Moravian Mission, the celebration was held, as in former years, in the Dutch language, and the attendance showed an augmented interest, as compared with other years.—A. F."

Quebec—

"Our meetings in the city took place as arranged, and included many denominations. The attendance was good, and an excellent spirit prevailed.—E. J. S."

Quetta, India—

"I have pleasure in forwarding you a brief report of the meetings held in Quetta, Baluchistan, in response to your invitation to join the large number of Christ's people who annually unite in prayer. The meetings were held in the Church of Scotland, and there was much blessing experienced and a growing spirit of prayer throughout. The meeting on January 11th for Foreign Missions was most profitable. The whole time was one of blessing and awakened interest with 'signs following.'—J. S."

Rio de Janeiro—

"The programmes for the Week of Prayer were received, and sent to all evangelical papers in Brazil. They were translated into Portuguese, and published for the Evangelical Brazilian Churches. The meetings were small owing to wet weather, but the Lord's blessing does not depend on numbers. There is need of workers in Brazil where the people are willing to receive the Gospel, and there is full liberty.—J. M. G. DÔS S."

Rorke's Drift, Natal—

"I may say that the meetings held here amongst the many Zulus were of the grand old type—full of the great and endless power of love to save. We had some converts, and I am thinking that one Week of Universal Prayer not quite enough, as it ends just when the fruit is sweetest.—J. J. M."

Rosario, Argentine Republic—

"It is my pleasure to report on the two Weeks of Prayer observed in this city, the first week's meetings being Spanish and the second English. The Spanish meetings were very successful. It was the first time they had been held at different places, and led by different speakers. The best meeting was that held on the 4th in the Baptist Church, when about two hundred people were present. A Gospel appeal was made at the end of each meeting, many unconverted persons being in attendance. The evangelical workers were more drawn together, and a fine feeling of brotherhood prevailed.—B. A. P."

Salonica, Turkey—

"It was arranged to hold union meetings of the British, Greek, and Bulgarian Evangelical communities. We had meetings at the Church of Scotland Mission, at the American Mission, and at the Greek Chapel. Hymns were sung in all three languages to the same tune, so that each man praised God 'in his own tongue wherein he was born.' The opening remarks of the leader were translated into the other two languages, or were followed by remarks in the same vein by the pastors in charge. Afterwards prayer followed, in which the three languages were used promiscuously, the Bulgarian brethren, according to their custom, often praying in song with such words as 'Come, Holy Spirit, Heavenly Dove,' 'Give me a heart like Thine.' The opening meetings were of exceptional warmth, prayer and song following each other in rapid succession. It was the most inspiring Week of Prayer I have ever known in eleven years in Salonica, and it was largely made so by the beautiful sight of Greeks and Bulgarians uniting their voices in prayer and praise to God. It is well known how cordially these nationalities hate each other, and how they even detest each other's languages. Could such a thing have happened anywhere else save in an Evangelical religious meeting? It seemed in a slight measure the fulfilment of the angel's song: 'And on earth peace among the men in whom He is well pleased.'—E. B. H."

"This year we had union meetings, and they were full of zeal and life. All brethren, in several languages but with one heart, prayed to and praised our God. Seeing Greeks and Bulgarians worshipping together made us understand the power of Christ to unite two opposite nations in one holy nation.—A. M."

San Remo, Italy—

"A few Italian believers met together for prayer as requested by the Evangelical Alliance. The whole of the paper was translated into Italian, and the topics suggested remembered in prayer. Result: Faith strengthened and some hidden things brought to light in our midst, contrary to the mind of God. We are expecting blessing.—M. M."

"Meetings were held here, and I think they were better attended than they were last year, notwithstanding that the number of visitors is fewer than usual.—C. H. P."

Smyrna—

"The opening service was held in the chapel of the Scotch Mission and all the other meetings at the American Church. All these meetings were largely attended, and an earnest spirit of supplication characterized them all. The closing meeting of the series, which we call our polyglot meeting, filled the church and adjoining chapel to overflowing. Brief addresses were made in English, Turkish, Greek, Armenian, Judeo-Spanish, and German. In addition to the regular meetings referred to, separate meetings were held throughout the week by our Evangelical Armenian and Greek

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friends respectively. These were also largely attended, and an earnest spirit of prayer was manifest in them all. In the case of the Armenian meetings the attendance increased until it became necessary to hold them in the main body of the church, the side chapel being too small. I believe the spiritual life of our Evangelical community in Smyrna has been distinctly quickened by these services.—A. McL."

"There has been a greater interest this year in the meetings of this blessed Week of Prayer than at any other previous year. In the Greek Branch, the meeting place was full night after night, and many took part in intelligent definite petition, as the subjects were read out and enforced by the speakers. On Saturday evening we had several Jews present, who remained reverently to the end, one of them even joining in the hymns. On Sunday afternoon we had the 'Polygot Service,' unique, I believe, in its kind, at which all Protestants of Smyrna, of different nationalities, meet together and have hymns and prayer, and short addresses in English, German, Turkish, Armenian, Spanish, and Greek; an object lesson to the outsiders of the uniting power of the Gospel of Jesus Christ, when accepted in its simplicity and acted upon.—X. P. M."

Spezia—

"I have the satisfaction of informing you that the Week of Prayer obtained a very favourable and happy recognition amongst us from all the various Evangelical denominations. The attendance was excellent, the addresses most suitable, and a very goodly number engaged in fervent supplication to the God of all grace for special manifestations of His mercy to the Church of God and to this poor sin-stricken world.—E. C."

Tarkastad, Cape Colony—

"I am glad to say that we were able to observe the Week of Prayer here as in former years. We had nightly meetings in the church, and the attendance increased after the first two nights. On both Sundays the texts suggested were preached from, and the presence of the Spirit in our midst was realized. Meetings were also held in the Dutch Reformed Church. The Week of Prayer was also observed in the three native Churches in town. We are looking for the answer.—J. D."

Teheran, Persia—

"Year after year I have observed the Week of Prayer here, and this year about forty persons, all Jews, have attended the meetings daily. My assistant and I gave addresses daily. Prayer meetings have also taken place on the premises of the American Mission, and many Persians and Armenians have been present. Please put my name down in the books and accept me as a member. I like to have your monthly paper, for there is much spiritual help in it to us in these Mohammedan lands.—M. N."

Trebizond, Turkey—

"Many thanks for programmes of Week of Prayer subjects for 1906. These I am sending to our mountain

villages; after a few weeks they will be cut off from the outside world by snow, which shuts them in all winter. But the door upwards is always open, and they know how to pray.—L. S. C."

Tunis, N. Africa—

"The Week of Prayer has again been observed by the Christian workers at Tunis. The meetings were held in the various houses of the missionaries, and one of them at the house of the French pastor. It was a time of blessing to our souls; we were brought into closer communion with each other, and again thankful for the opportunity given us by the Evangelical Alliance to be brought by prayer into touch with our brethren throughout the world.—C. F. W. F."

Velp, Holland—

"I am happy to be able to state a general interest taken in the Week of Prayer in Holland. From ten different places intimation was sent to me (on request) about the result. One clergyman writes that they had blessed meetings during the week; only one day was omitted, the Wednesday, and Wednesday's subjects were taken on Thursday. The Week of Prayer has been a blessing everywhere it was observed. Frisid, the clergyman, writes that they had a blessed time, and would not like to miss their annual Week of Prayer, which has become indispensable to them. Utrecht, the university town, derived great blessing, and the gatherings were crowded; clergymen of different denominations all joined.—A. H. B."

Victoria, B.C.—

"I am glad from this remote part of the world to tell you of the success of the Week of Prayer. This is about the last place (except part of Alaska) that the daylight visits. The Week of Prayer was observed with meetings more numerous and better attended than in former years. All were characterized by much fervour and devotion, and an earnest expectation of revival of the work of God. Many of the Churches are carrying on special revival services to follow up the Week of Prayer, believing that prayer and effort should go hand in hand. The purpose of the Alliance is knitting together the hearts of believers, and in manifesting the essential unity of the Church of Christ in evoking the prayers of all for its fuller conformity to the Master's will.—T. W. G."

Woodstock, Ontario—

"I am thankful to say that the services of the Week of Prayer have been largely attended, our largest church buildings being filled. Presbyterians, Methodists, Baptists, Congregationalists, and Anglicans united in a series of meetings.—W. T. McM."

Zurich—

"Special prayer meetings on a large scale as well as small circles have been arranged in various centres. The public unity of God's people of the various denominations became a widespread desire. Thus, in this town of Zurich, where in former years several

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attempts have been made (failing, however), it has been possible to start an Evangelical Alliance movement on quite a new basis. On October 19th about fifteen brethren met at the Central Y.M.C.A. with the special purpose to pray for a mighty revival in the town and country, and ever since, regularly on Thursday morning, twenty to thirty brethren have gathered together for the same purpose. Thus the great forward movement concerning the Week of Prayer in Zurich was prepared. Before Christmas the brethren elected a committee of five members who were entrusted with the arrangements for the week. Throughout the assembly the one spirit of unity, of common interest in the Master's work, ignoring all denominational barriers, the longing for a mighty manifestation of the Holy Ghost, prevailed. Everybody was full of praise and thanksgiving towards God for this beautiful manifestation. During the Week of Prayer every morning at seven, a steadily growing number gathered for common prayer, realizing special blessing.—M.F."

Cesarea, Asia Minor—

"It gives me much pleasure to send a brief report of the meetings held here during the Week of Prayer. Cesarea is our post office, but most of the missionaries live in the neighbouring town of Talas, where the hospital and schools are located. We had two meetings a day there; one in the afternoon for women only, conducted by the ladies of the mission, and one in the evening for all. The women's meetings were well attended by Greeks and Armenians, and in the evening our little hall was well filled. Last year a very marked revival followed the Week of Prayer, and there were many conversions and changed lives; this year it is too soon to judge, but there are many who are praying for souls, and we have much to make us thankful. We ask your prayers on behalf of Turkey. We missionaries have prayed for the work of the Alliance, and trust that it may continue to do its noble work in larger and larger measure.—W. M. P."

THE Universal Week of Prayer was observed in the following Foreign centres in addition to those mentioned in reports:—

Aalborg, Accra, Adelaide, Alert Bay, Assint, Auchel, Bahia, Barbados, Belize, Berlin, Baden Baden, Beyrout, Blankenburg, Bloemfontein, Boulogne-sur-Mer, Brussels, Cape Coast Castle, Cape Town, Caslav, Ceylon (Colombo, and six other Centres), Chaux-de-Fonds, China (Shanghai, Tientsin, Peking, Hong Kong, Hankow, and thirty-seven other Centres), Christiania, Chicago, Clarendon-Montreux, Congo State, Corozal, Costa Rica, Croatia, Damascus, Debreczen, Demerara, Ebute Meta, Essequibo, Fiji, Finland, Frankfurt, Gibraltar, Gilbert Islands, Gleichen, Grahamstown, Guatemala, Guelf, Halle, Hanover, Haiti, Hamilton, Hebron, Heidelberg, Hesselholm, Honolulu, Iceland, Ibadan, India (Bombay, Calcutta, Lucknow, Madras, and twenty-eight other Centres), Italy (Rome, Florence, Venice, and eleven other Centres), Jaffa, Jajna, Jamaica (Kingston, and eight other Centres), Japan (Yokohama, Tokyo, and eight other Centres), Kafraria, Kappel Ved Nakskov, Korea (Seoul and Wonsan), Lagos, Lausanne, Lebanon, Loyalty Islands, Madagascar, Malaysia, Malta, Manaus, Manitoba, Mentone, Mexico (Mexico City, and five other Centres), Montserrat, Moravia, Morocco, Mount Ayliff, Muscat, Natal (Durban, Dundee, and four other Centres), New York, New Brunswick (three Centres), New Guinea, New Zealand (Dunedin, Nelson, and two other Centres), Neuchatel, Nicaragua, Ode Ondo, Onion Lake, Oyo, Panama, Paraguay, Paramaribo, Persia (Teheran, and five other Centres), Peru, Philippines, Philippopolis, Philadelphia, Piraeus, Portugal (Lisbon, and two other Centres), Ponape (Caroline Islands), Pondoland, Prague, Queensland, Randnits, Rhodesia, Roumania, Samakov, Santos, Saxony, Samoa, St. John's (Newfoundland), St. Kitts (W.I.), St. Louis (U.S.A.), St. Petersburg, St. Thomas (D.W.I.), Sierre Leone, Sekondi, Sicily, Skane, Skien, Sofia, Spain (Madrid, and nine other Centres), Stockholm, Sydney, Tarkastad, Tasmania, Tahiti, Teschen, Temuco, Toledo, Toronto, Transvaal (Johannesburg, and four other Centres), Tunis, Turks Islands, Turkey (Constantinople, and sixteen other Centres), Uitenhage, Utrecht, Velim, Viboras-Chajari, Wellington, Windsor Mills (B.C.).

BÆNA- OG RÆDU-TEXTAR

EVANGELISKS BANDALAGS

sunnudaginn 7. jan. til sunnud. 14. s. m.

1906.

Sunnudaginn 7. janúar 1906.

Ræðutextar

„Kristur mun vegna mátt í líkama mínum, hvort sem það verður með lífi eða dauða. Því að lífa er mér Kristur og að deyja er ávinningur. (Fil. 1. 20, 21). „Það skal ske á hinum síðustu tímum“, segir Guð, „jag vil úthella anda mínum yfir allt hold — tákn verða á himni og fyrirburði á jörðu. — Og hver sem ákallar nafn Drott-

innar, vekir sofandi, lifgi andlega dauða, bjargi glötudum og búi kirkjuna undir endurkomu Drottins. (Biblíulestaklar: Salm. 100 og 95, Jes. 12, Hebr. 13, 15, I. Kron. 16, 28—36, Daniel. 9, 8—10 og 17—23, Salm. 51, 17).

Þriðjudaginn 9. janúar.

Allsherjar kirkjen: Bæn og lofgjörð fyrir „Bíamannum sína“, sem Kristur er höfuð á.

SECTION OF THE WEEK OF PRAYER PROGRAMME (1906) IN ICELANDIC.

The Evangelical Alliance and the Massacres of Jews in Russia.

FOLLOWING upon the account of our Exeter Hall meeting given in the January issue of EVANGELICAL CHRISTENDOM, and the list of donations in aid of distressed Jews in Russia, the Council of the Alliance have met to allocate a first sum of £150, in accordance with the terms of the resolution under which the sum has been subscribed.

We remind the givers, and others who may yet desire to assist in alleviating the sorrows of the Jews in Russia, that their contributions have been forwarded as a token of Christian sympathy, and only to Societies having direct agencies for distribution of relief in Russia.

We have received the following letters:—

The London Society for Promoting Christianity amongst the Jews,

January 16th, 1906.

Dear Mr. Gooch,—Thank you very much for kindly sending the grant from the Evangelical Alliance on behalf of the suffering and persecuted Jews in Russia. This sum (£50) shall be spent in the terms of your resolution.

We can only trust that the money as used will show, as such has previously manifested, to the Jews the spirit of true Christianity, which, while seeking the salvation of the soul, does not neglect, as opportunity affords, the needs of the bodies of those in sorrow and distress.

With every kind wish, believe me,
Yours very sincerely,
FRANCIS L. DENMAN.

British Society for the Propagation of the Gospel among the Jews,

January 31st, 1906.

Dear Mr. Gooch,—On my return from the provinces I find your kind letter of the 15th inst. The receipt for the £25 has already been sent you. I am very grateful to you and to the Council of the Evangelical Alliance for the amount you have sent for the relief of distressed Jews in Russia. I will see to it that the money shall be spent according to the resolution passed at Exeter Hall on November 18th last. Our missionaries will themselves distribute it. I will also ask them to furnish me with an account giving details of how the money has been expended, and when I hear from them I will communicate the same to you.

With best wishes, very sincerely yours,
ISAAC LEVINSON.

Mildmay Mission to the Jews.

Odessa, February 10th, 1906.

My dear Mr. Gooch,—We now look back on two complete months (December and January), since my first arrival in Odessa, and the organization of the relief of suffering Jews, on lines adapted to direct and effective help. During this period of time, 870 visits have been paid to Jewish families residing in Odessa, to whom sums of money have been given, proportionate to their need, in the name of our Lord, and of English and Scottish Christians. These sums vary from 50 copecks to 200 roubles (say, one shilling to £20). Beyond this, £100 odd has been spent in bedsteads and mattresses and articles of clothing, and further sums on bread, which for a considerable time was freely distributed to all comers.

The exhibition of practical Christian love has exercised such influence on the poor Jews that we commenced a weekly meeting in the Home to set before them a fuller presentation of Christ as Messiah and Saviour. This meeting is attended by between 300 and 400 Jews and Jewesses, who listen to the Word with the greatest attention and often with eyes full of tears. Such meetings among Jews in Russia have never been held before.

Mr. Rosenberg and I have just returned from a mission of relief to Nicolaïff and Kieff. In both towns, but especially in the latter, we were able to get guidance to those who had suffered in the outbreaks, and to hand them as a love gift from the followers of the Lord Jesus a sum of money, unequal, it is true, to their need, but sufficient to touch their hearts with sincere gratitude to the donors who have ministered to them in their distress.

We should have driven to Oudiopol at daybreak to-morrow, but the state of the roads renders the journey impossible at present; and Mr. Rosenberg and I hope to leave for Kalarasch, in the meantime, and there, with God's guidance, to distribute 2,000 roubles.

Thanking you for your kind and cheering letter, and especially for your assurances of prayer,

Yours very sincerely,
SAMUEL H. WILKINSON.

We ask for continued prayer for protection and guidance to be vouchsafed to Mr. Samuel Wilkinson, as well as to others of the Lord's servants who are engaged in distributing relief and sowing the good seed among the Jews in Russia.

The Council will be glad to receive and forward further contributions. In the meantime the receipt of donations additional to our January list is acknowledged as follows:—

Massacre of Jews (Russia) Relief Fund. Second List of Donations.

Ward, Mrs. W. S. (collected) ...	£9 4 6	Craig, The Hon. Mrs. Skeffington ...	£1 1 0	Low, Miss ...	£25 0 0
Robertson, The Misses ...	0 10 0	Trees, Miss ...	0 10 0	Willes, Miss ...	1 0 0
Simon, Mrs. ...	0 6 6	Graham, Miss ...	0 10 0	Hailes, Mrs. B. ...	1 0 0

Foreign Intelligence.

Princess Ena and Her Creed.

WE are indebted to the Rev. Thos. J. Pulvertaft, Secretary of the Spanish and Portuguese Church Aid Society, for the following interesting comment on a subject which is of importance to all who hold dear the principles of our Protestant heritage.

Editorial comment on the proposed Anglo-Spanish marriage appears on another page.

"Spain is the most Roman Catholic state in Europe. A smaller proportion of her subjects are attached to the Reformed Faith than is the case in any other Western nation, and during the past five hundred years she has been identified with intolerant and fanatical hatred of Protestantism. To-day infidelity and indifference are widespread, and the old spirit of detestation of reform survives even among those who have abandoned all religion. The King of Spain desires to marry a princess—niece of King Edward, baptized in the Presbyterian Church of Scotland, and a communicant in the Church of England. Before meeting the royal wooer in the south of France, she regularly attended English church services, but after spending a Sunday in San Sebastian with her future mother-in-law, she ceased to attend services in the Church of England, and King Alfonso states to his Ministers that the first intimation of her conversion to Romanism came from her! Is there no difference between Romanism and the Reformed Faith? Are forms of faith indifferent—to be put on or laid aside as convenience dictates? In an age when religion is neglected, this free and easy treatment of the obligations placed by conscience upon those who adopt definite convictions must have serious consequences; for men and women will say, if a throne attracts a princess to renounce as false what her actions prove her to believe to be true, then we, too, are not bound to hold any form of faith, for what can be abandoned so easily is ethically valueless. Spanish infidels already are making sport of the change of faith, and England has remained strangely indifferent while the change was being made. Spanish Protestantism may have more freedom after the Royal wedding, but it will find itself opposed by the serried ranks of infidelity, who will taunt the brave Reformers: 'Your Queen became a Romanist for a throne. For what will you follow her example?' That an English princess should give ground for such sarcasm is a grievous blow to our national Protestantism."

The formula of abjuration which, it is said, Princess Ena will read and sign before a bishop authorized by the Holy See before being received into the Roman Catholic Church, is as follows:—

"Profession of Faith.—I, the undersigned (name and surnames), having before my eyes the most Holy Gospels, which I touch with my hands, and knowing that none can be saved without the faith which the Holy Apostolic and Roman Catholic Church holds, believes, preaches, and teaches, against which I regret with pain to have gravely erred, because, born without this Church, I have received or believed doctrines contrary to its teaching: At this hour, enlightened by Divine Grace, I profess to believe that the Holy Apostolic and Roman Catholic Church is the only and veritable Church established by Jesus Christ on this earth; the Church to which I submit myself with all my heart. I believe in all the Articles which She proposes for my belief; I reprove and condemn all that She reproves and condemns; and I am ready to observe all that She commands me."

Finland—

In a letter quoted elsewhere Baron P. Nicolai makes the following comments in a letter received from him during February:—

"I was delighted to read the article of Rev. Canon Barnes-Lawrence, 'The Need of a New Revival.'

"You have, maybe, already heard that in Helsingfors Lutherans, Methodists, Baptists, Free Churchmen, and Salvation Army people meet ever since last autumn once a week on neutral ground, in the Y.M.C.A. rooms, for a united prayer meeting. In another town in Finland, in Wilborg, Monday last, ministers of these various denominations (and laymen, too) met to discuss the way to form united meetings from time to time, and have chosen a committee to work out the plan. The Alliance principles seem to be in the air among Christians nowadays, thank God, and things which would have seemed impossible a few years ago, on that line, seem quite natural now."

Evangelical Alliance in Switzerland.

We are indebted to a correspondent, Mr. M. Ernst, of Zurich, for some very interesting information concerning Alliance progress in Switzerland.

A real work of God appears to be in progress, demonstrating the relation of the Holy Spirit to manifested unity. Mr. Ernst says:—

"The news of revivals in Wales, Germany, and elsewhere have caused an intense longing for a true Pentecost in Switzerland. Special prayer meetings on a large scale, as well as small circles hidden from the daily life, have been arranged in various centres. The feeling of need of the manifested unity of God's people of various denominations has become widespread.

"Thus in the town of Zurich, where in former years several attempts at alliance of Christians have been made,

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it has now been possible to start an Alliance movement on quite a new basis.

"On October 19th about fifteen brethren (preachers and laymen, following a private invitation from a neutral source) met at the Central Y.M.C.A. with the special purpose to pray for a mighty revival in the town and country, and ever since, regularly on Thursday morning at 7 a.m. (though being quite an unusual hour for our people), twenty to thirty brethren gathered together for the same purpose, and, consequently, we are sure, in all denominations represented, special blessing set in.

"Thus the great forward movement concerning the Week of Prayer in Zurich was prepared.

"Before Christmas the brethren elected a committee of five members, which was entrusted with the arrangements for the Week. It consisted of Mr. H. Eidenberg as President, Mr. A. Sung (Verein für Evangelisation und Gemeinschaftspflege—Society for Evangelization and Promoting Christian Communion in Bethel-Kapelle), Mr. Ed. Hug (Methodist Church), Mr. J. von Siebenthal (Evangel. Gemeinschaft—Community), and the writer of these lines.

"The Lord was very good to us, preparing our way and the hearts of those who had to help us (although sceptical themselves). The centrally situated Church of Traumünster was readily conceded (which we dared not to expect).

"The enclosed programme will show you the proceedings of this never yet seen assembly by which the Week of Prayer was opened.

"Although none of the pastors of the National (Protestant) Church could be won to co-operate personally, some of them had, we believe, by higher command, to serve us to make the assembly known.

"The prayers from a great multitude went up to the throne of God during the week before, and the blessing came. At 2.30 the church (1,640 seats) was almost crowded.

"Throughout the whole assembly, lasting two hours, the one spirit of unity, of common interest in the Master's work, ignoring all denominational barriers, the longing for a mighty manifestation of the Holy Ghost, was prevailing.

"Everybody was full of praise and thanksgiving towards God for this beautiful manifestation of true, not 'made up,' Alliance.

"During the Week of Prayer, every morning (including Sunday 14th), at 7 a.m., a steadily growing number of brethren and sisters gathered at the Y.M.C.A. for common prayer, realizing special blessing.

"And on Sunday, January 14th, at 7 p.m., a closing meeting was arranged and held in the same style and programme. Speakers were:—Pastor Hoch (Evangel. Society) on Luke xviii. 1-8; Mr. Marquart (Methodist Church) on 1 Cor. xii. 12, 13, 27; Mr. Levsen (Bethel-Kapelle) on John xv. 1, &c.; Mr. Fehr (Baptist Chapel), on no special text. Thoughts:—Closure of Week of Prayer ought not to be closure of Alliance nor of Prayer; Necessity of United Prayer and Work. Mr. Dürig (Salvation Army) on Luke xiv. 25.

"This meeting, held in the hall of the Evangel. Gemeinschaft (Community), with about 600 seats, was attended by about 750.

"The natural question on everyone's lips is, of course, 'What is to be done in future in the sake of Evangelical Alliance?' Every Thursday the early morning prayer meetings will be continued; every first Thursday of the month the sisters are admitted. Quarterly meetings (in the evening) may be arranged in similar style as the large assemblies described.

"Many other propositions are still to be examined, and especially the regular contact among the ministers of various denominations is to be cared for. Also the new Swiss Tent Mission (branch of the German Tent Mission) seems to become one of our most important interests of great consequences. The Swiss Tent is expected in Remismühle in July, when a large conference of God's people will be held.

"Will you kindly accept this our report as a new fruit of the Holy Spirit's work?

"The collections of the two assemblies allow us to send you for the work of the Evangelical Alliance, the amount of £4, which the writer has sent to your address on Monday, January 15th, by Postal Mandate, asking you to kindly send him a sign of due receipt.

"May the Lord God bless your work, and use you in the sake of bringing God's children together in true Evangelical Alliance, according to the will of our Master, Jesus Christ, to whom be the glory and power, praise and adoration for ever and ever.

"In the name of the Committee,

"truly yours, M. ERNST."

The Week of Prayer in Italy—

Pastor A. Muston, of Genoa, who is at present in England on deputation work on behalf of the Waldensian Missions in Italy, sends us the following information.

Pastor Muston is anxious for openings during his stay in England to speak on behalf of his work in Italy.

We will gladly put any friends who might be ready to arrange for a drawing-room or other meeting in communication with him.

"The Week of Prayer in January was a refreshing time all through Italy wherever there is a branch of the Evangelical Alliance. Two blessed results have followed: a greater intensification of spiritual life and a closer communion of the members of the various denominations at work in the Peninsula.

"Much of the bitter leaven of jealousy and envy has been put away. The common difficulties that are to be courageously faced nowadays, viz., ignorance, bigotry, incredulity, indifference, and worldliness, have persuaded the soldiers of Christ that their weapons are not to be turned one against another, but that their combined efforts must overcome the enemies of the Cross. It is to be noticed that a larger number of brethren take part

EVANGELICAL CHRISTENDOM.

in the meetings, and that many prayers have been offered to God by young men connected or not with the Y.M.C.A.

"In Genoa, for the first time, a special collection was taken on behalf of the Central Committee in London."

Awakening in Hungary—

Writing from Budapesth, the Rev. James Webster, of the Scotch Presbyterian Mission, says :—

"We in the mission have great cause to bless God for the tokens of His favour granted us during the past year. A new life and spirit and enthusiasm seem to have been given by Him. We never had so many Jews attending our meetings, nor so many inquirers after the Way of Life. Of those inquirers who received instruction sixteen Jews and Jewesses and one Nazarine confessed their faith in Jesus Christ, and were received by baptism into the Christian Church. Hindrances that at one time seemed insuperable have been removed, as we believe, in answer to prayer. The necessity of the spirit of unity has been laid on all; new workers have come to us; new branches of work have been begun; and we view the future with great hopefulness, yet with a full sense of dependence on the Divine Grace.

"In Hungary there are many signs of quickening life. One great gain to the cause of the Gospel has been the election of Professor Szabo as one of the ministers of the Reformed Church in Budapesth. He is a man of truly evangelical spirit and of much power. His influence is already felt in marked degree. In the South of Hungary a prosperous mission work among Servian-speaking people has been established under Mr. Szalay. As agent for the Religious Tract Society many requests reach me for evangelical literature from all parts of the country, showing both a desire on the part of the people for the Gospel and an increased desire on the part of Christian workers to extend activity.

"I believe our mission was the first body to hold the Week of Prayer here, but now we have it in various districts. The meetings among the Servians above

referred to were, as I learn from Mr. Szalay, greatly blessed. Our Hungarian brethren in Budapest also held meetings for prayer in various parts of the city. Hearts are longing and crying out for a time of reviving, and I believe they are being prepared for it."

Protestantism in Spain.

THE Spanish and Portuguese Church Aid Society endeavours to help the Episcopal Protestants—or, as they are universally known in the Peninsula; the Evangelicals—by building churches and schools, and contributing towards the stipends of the ministers and lay workers. Its sphere of operations is spread over a wide area, for it maintains congregations in or near Madrid, Seville, Malaga, Valladolid, Salamanca, Barcelona, Lisbon, and Oporto, and its staff of one bishop, nineteen clergymen, and fifty lay workers were, with the exception of the principal of the Portuguese Training College, all born in the Peninsula. The great object of the supporters of the Society is to foster the growth and development of two native Churches, officered by natives and governed by Synods consisting of Church and lay members. As the Churches are still young, a Provisional Council of Irish bishops, consisting of Dr. Stark, the Bishop of Down, and the Bishop of Derry, associated with Bishop Cabrera, are responsible for the continuance of the Churches in doctrines that are free from mediæval accretions and Roman errors that have overlaid the faith of Christendom. Distinctly Evangelical in doctrine, they make slow but steady progress, and although public persecution is becoming a thing of the past, the members have to bear daily the "reproach of Christ" from those who follow Roman doctrine or have abandoned all belief. The moral standards of the Reformers mark them off as a class apart from the rest of their countrymen.

Alliance Bible School. Second List of Donations.

Crosbie, Mrs.	£1 0 0	Brigham, D., Esq.	£0 5 0
Readers of <i>Christian</i> (per Messrs. Morgan & Scott)	4 0 0	Copenhagen Branch (per Countess Moltke) ...	6 3 8
"A Friend" (per Rev. W. F. G.)	1 1 0	Harding, C. H., Esq.	0 3 4
Tress, Miss	0 10 0	Matheson, Mrs. T.	0 16 0

In Remembrance.

WE greatly regret to have to record the deaths of Rev. Canon Neligan, of Eastbourne; Mr. Richard Haynes, of Amersham; Miss Luxmoore, of Plymouth; Miss Dalgleish, of Edinburgh;

Mr. G. Thompson, of Aberdeen; and Mr. Peter Pringle, of Buenos Aires. Just as we go to press news has also reached us of the death of Mr. Jeremiah Garnett, a Life Member of the Alliance.

Ourselves and our Branches.

OWING to pressure on our space on account of the extended report of the Universal Week of Prayer and other matter of importance, we are compelled to hold over the usual Branch reports appearing under the above heading.

Interesting Conferences and Meetings have been held in Exeter, Bath, Weston-super-Mare, Tunbridge Wells, &c., when the speakers have included Sir Robert Anderson, K.C.B., Revs. Canon A. E. Barnes-Lawrence, M.A., Hubert Brooke, M.A., J. Gregory Mantle, J. Gosset Tanner, M.A., J. Nisbet Wallace, Trevor Fielder, M.A., and R. J. Fotheringham, the General Secretary, and others. Reports will appear in our next issue. Future Conferences and meetings are arranged in many different centres. We ask the kind assistance of our friends in further organization. The Secretary will be glad to hear of additional openings for setting forth the principles and aims of the Alliance.

Friends able to arrange a garden meeting during the months of May, June, or July are earnestly asked to intimate the same, when a suitable deputation will be provided.

The present is a time for urging every opportunity of manifesting the true unity of the Lord's people, and of strengthening and furthering the work of the Alliance in general.

All communications hereon should be addressed to the General Secretary, Mr. Henry Martyn Gooch, at Alliance House, 7, Adam Street, Strand, London, W.C.

New Members.

THE following have joined the Evangelical Alliance since January 1st, 1906:—

Bahtz, Mr. Robert	Legh, J. R. Pennington, Esq.
Barton, Rev. William	Litchfield, Rev. George, M.A.
Brown, Rev. T.	Lloyd, Rev. E. L.
Brownlow, H. S., Esq.	Lovegrove, Arthur L., Esq.
Burnet, Rev. W., M.A.	Lovegrove, George C., Esq.
Carlton, Mrs. S. J.	Low, Miss
Chubb, Mr. Fred	Lumb, Rev. Barker
Collie, Rev. G. S.	McMurray, James, Esq.
Comyn, Lt.-Col. F. F.	Middleton, Rev. Robert
Cooper, Miss Elizabeth	Minchin, Mr. H. H.
Cox, Rev. W. Wetton	Moon, Miss Maud F.
Dalglish, Hugh Ross, Esq.	Rich, Miss Julia F.
Dearden, Rev. W. Buck	Sage, Rev. W. Carey, M.A., B.D.
Dixon, Rev. A. F.	Selwyn, Rev. S. A., M.A.
Fielder, Miss Cara	Shaw, Rev. W. Hemingway
Fenton, Mrs.	Sivell, Miss Alice E.
Giles, Rev. Alex.	Strachan, James, Esq.
Gill, Rev. W. Hope.	Todd, Rev. C. H.
Glass, Rev. F. C.	Townsend, Rev. Frederick
Hamer, Rev. C. J.	Walker, Rev. Dawson
Heald, W. N., Esq., J.P.	Watt, John Watt, Esq.
Hochmann, Rev. Jan	Warner, Rev. S. M., M.A.
Holder, Miss H. E.	
Lees, Rev. Harrington, M.A.	

Alliance Finance.

THE Council acknowledge, with hearty thanks, further kind contributions given in response to Lord Polwarth's letter of appeal by those whose names appear below. The present is a time—it might be said a turning point—in the history and work of the Evangelical Alliance calling for special interest and effort on the part of all who love evangelical truth.

Elsewhere in this issue of EVANGELICAL CHRISTENDOM reference is made to *extension* of the UNIVERSAL WEEK OF PRAYER. During 1905 several generous members of the Alliance, realizing the value and importance of united and world-wide prayer, entrusted us with special donations, which have helped con-

siderably in producing a wider interest in the Week of Prayer than on any previous occasion. To this the home and foreign reports appearing on other pages fully testify.

Already the Week of Prayer programme for 1907 is in course of preparation, and plans are in hand for making the next observance—the SIXTIETH—a unique occasion. The Council would greatly rejoice if some friend or friends of the Alliance would entrust a sum of £250 to their hands on the understanding that it is to be applied to *extension* of the Universal Week of Prayer interests, and that alone.

The possibilities of the Universal Week of Prayer are very great.

Second List of Donations to Special Appeal.

Evans, Mrs. S. H. ...	£1 0 0	Edwards, Wm., Esq. ...	£0 5 0	Rice, Miss ...	£0 2 0
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Albut, Mr. and Mrs. ...	5 0 0	March, Miss ...	0 3 0	Banfield, R., Esq. ...	0 15 0
Westlake, T., Esq. ...	0 14 0	Blyth, Rev. R. B. ...	0 2 6	Picot, Miss ...	0 10 0
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		St. George, Count de ...	1 1 0		

EVANGELICAL CHRISTENDOM.

Books worth Reading.

HOME REUNION. Reflections on the present position of Nonconformists, and an Appeal for a better mutual understanding. By the EARL NELSON. (John Murray, Albemarle Street, W. 6s.)

The theme of this volume is one of transcendent importance, and of far more than transitory interest. It calls for earnest consideration on the part of every one who ranks among the servants and friends of Christ and His cause. Earl Nelson deals with the subject in a forceful and practical manner, and his "Reflections" upon the Nonconformist position, as coming from one so entirely and strongly of an opposite school of thought, are of special value. Independent judgment and impartial criticism are helpful at all times; whatever our own standards and standpoints may be, to see ourselves as others see us is always calculated to assist us in a right understanding of the true position of things. The subjects dealt with by the Earl are *burning* questions of the day, and are approached by him with a frankness and a directness of application worthy of all praise. Of course opinions will vary much as to the writer's view of the situation, and his own ecclesiastical proclivities and convictions as they come to the front from time to time will, by many readers, be dissented from. But it is a sign of the times for the subject to be so sympathetically and practically discussed from the author's standpoint, and all readers must respect the evident honest desire to find some meeting place for a closer *rapprochement* among the divided camps of the Christian Church. A careful perusal of the thoughtful and racy chapters of this *live* book will, we are sure, be helpful to all who are seeking their way to clearer light on the perplexing problems reviewed. With Earl Nelson's words in the Preface we are heartily in agreement. "So long as we His professed followers spend all our zeal in quarrelling with one another, it is impossible for us to give a true witness of what Christianity means and what it teaches to the world." Applying this thought to the subject of Revival—to which one chapter of Earl Nelson's book is devoted—the conclusions are the same. It is impossible to get true Revival in the presence of disunity. In the words of one well qualified to speak on the subject—

"God has so ordered it that *unity*, not merely understood but manifested, is the condition of the coming of the Holy Ghost. See Ps. cxxxiii. It is when God's people are seen before the world in unity, in Christian love, that God will give His blessing; and He will withhold it if they do not exhibit such unity."

It is evident that the reunion for which Earl Nelson has laboured so long and indefatigably is yet far from realization. In the meantime, let us make much of points of agreement, and avail ourselves of each and every opportunity of manifesting *unity*. *Unum Corpus sumus in Christo*. Outward union, however comprehensive or real, is no substitute for the inner "unity of the Spirit," which is in "the bond of peace."

QUESTIONS OF THE HOUR. By Rev. DAVID MULLAN, B.A. (Jarrold & Son, Norwich. 2s. 6d.)

We have read this book with mingled feelings of interest and concern. The early chapters deal with the religious divisions of Christendom, and discuss the subject of organic reunion in Ireland. Mr. Mullan is Secretary of the Irish Branch of the Evangelical Alliance, and depicts ideals of organic reunion in Ireland.

We confess to surprise and concern at Mr. Mullan's remarks (pp. 23 and 24) on the spiritual and tested Basis of Christian co-operation on which the Evangelical Alliance was founded and has been reared during sixty years past.

The chapters on the "Religious Condition of France" and "Revival" are specially interesting at the present time. A spiritual tone pervades each chapter, and the author speaks with evident insight into the subjects on which he treats.

IN SALISBURY SQUARE. By IRENE H. BARNES. (Church Missionary Society. 2s. 6d.)

A delightfully written description of a great enterprise. There are thousands who know of and love the C.M.S., but who know of it only through eargate. This book introduces the reader to the actual daily life and machinery at Salisbury Square. It links the past to the present, and in the spirit of *non nobis, Domine* presents living pictures of missionary zeal and self-sacrifice.

RIVER, SAND, AND SUN. (C.M.S. 3s. 6d.)

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THE BELIEVER'S LIFE: ITS PAST, PRESENT, AND FUTURE TENSES. By Dr. A. T. PIERSON. (Morgan & Scott. 1s. 6d. net.)

A series of addresses delivered at the Mildmay Conference of 1905. A comprehensive commentary in concentrated form. A book to be read first *and then studied*. We hope it will have a large circulation and find many young people among its happy possessors.

THE ZENANA; OR, WOMEN'S WORK IN INDIA. (Z.B.M.M. 2s. 6d.)

This is the annual volume of the Zenana Bible and Medical Mission monthly magazine. It is beautifully illustrated, well edited, and attractively describes the subject of women's work in India in the interests of which the Z.B.M.M. is labouring. The present is volume xii.

We have received three of Messrs. NELSON & SONS' charming stories for boys and girls—*Uncle Boo* (1s.), *Smouldering Fires* (5s.), and *In Northern Seas* (3s. 6d.). The name of Miss Everett-Green as the authoress is sufficient guarantee of interest, and that of the publishers vouches for the beauty and attractiveness of the volumes in general.

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